THE LIFE AND TIMES OF JESUS

TEACHER'S MANUAL

FREDERICK C. GRANT

The Abingdon Religious Education Texts
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WEEK-DAY SCHOOL SERIES GEORGE HERBERT BETTS, Editor

The Life and Times of Jesus

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BY
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THE ABINGDON PRESS
NEW YORK CINCINNATI

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Printed in the United States of America

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INTRODUCTION

It is a truism of modern educational science that the objective in teaching should be the pupil, not the lesson. The material may be of high and excellent quality, but unless the subject actually impresses the pupil, coheres with the growing mass of his knowledge, affects his motives and attitudes toward life, expands his horizon and awakens in him a sense of the worth-whileness of the material studied, there is little gain.

The aim of the course.—Accordingly, the aim of this course is three-fold: (1) the pupil's acquisition of correct and useful *knowledge* of the life of Jesus and the times in which he lived; (2) his development of right *attitudes,* ideals, standards of living—the natural reaction from his contact with Jesus; (3) the encouragement of his desire and determination to carry over both knowledge and attitudes into practice, and make *application* of them in his daily life.

Our knowledge of the life and times of Jesus has greatly advanced during the last generation. New light has come especially from research in the field of "eschatology," that is, the more-or-less popular conceptions and hopes of the coming of the Messiah and the kingdom of God current in first-century Judaism. It has thrown into relief several features of the life of Jesus hitherto unrecognized. Our whole view of his career and teaching is altered. But even so he has become all the more real to us. He stands out from the ranks of history more majestically than ever. His teaching becomes the more clear and incisive for this

new background, his own moral character the more heroic, admirable, inspiring, divine.

This knowledge, and the view of Jesus which is carried with it, should be presented to the pupil. Enough of the background of social conditions and political history, of custom and religion should be supplied to make the life, the character, and the teaching of the Master intelligible and real to him. He should be enabled to read the Gospels with intelligence and appreciation. The most scrupulous and painstaking historical accuracy will pave the way for a deeper understanding and a more vital discipleship.

As the pupil gains knowledge of the surroundings in which Jesus grew to manhood and becomes more familiar with Jesus himself, as he begins to visualize his figure and recognize his greatness as the teacher and revealer of God and the leader and Saviour of men, there will enter into his estimate of our Lord an admiration which should be (and easily is, for adolescence) unbounded and unhesitating. This is in essence what the first disciples felt, what led them to believe in him as the Messiah and to confess him without fear.

In the next place, as a result of this reaction to Jesus' influence, there should follow a deeper realization of the meaning of religious truth, a more earnest love of the right, a desire to live in some degree a life like that of the Master. Jesus' example has now begun to affect his whole attitude toward life, to inspire him with motives of unselfishness and self-sacrifice for others. He is beginning to experience religion, in the words of Stanley Hall, as "the great agent for transforming life from its earlier selfish to its only really mature form of altruism."

But nothing is more futile than to stop here. If edu-

cation is to be complete, knowledge and attitudes must carry over and apply to life, result in the development of worthy habits, and lead to the acquisition of skills in living. The example of the good Samaritan must not only inspire, but inspire to "do likewise." The soul is debased and weakened if it is left to revel in tender sentiments which never reach concrete expression. Indeed, youth expects to carry out in practice what is learned in theory. Youth enjoys the concrete, the expressed,—at least until late adolescence sets in and the vague and nebulous appeals more strongly. Provision must therefore be made for the concrete (and often social as well as purely individual) expression in daily life of the principles and attitudes learned in the study of Jesus' teaching and example. The teacher's task is unfinished until this has been accomplished.

The principles here briefly indicated are those more fully expounded in the volume, *How to Teach Religion,*[1] by George Herbert Betts. The teacher should make a thorough study of the general principles and methods of religious education, devoting careful study to the period of adolescence. In addition to the volume mentioned, Richardson's *Religious Education of Adolescents* is to be recommended, and the classic work of Hall (*Adolescence,* two volumes; abridged in *Youth: its Education, etc.*). The physical, mental, moral, and religious characteristics of this age, as well as its religious needs, should be thoroughly familiar.

The subject of the course.—In addition to a sympathetic knowledge of the pupil, the teacher ought to be master of the subject to be taught. She should en-

[1] Books, maps, and pictures named in this Introduction may be purchased from The Abingdon Press, 150 Fifth Avenue, New York City.

deavor to become an expert, familiar with the materials, biblical and historical, and with the best methods of using them. The character and contents of our chief sources; the leading features of the geographical, political and religious background; the main outlines and detailed events of Jesus' career; the aim and purpose of his ministry; the subject of his teaching, its meaning and significance—both for the first disciples and for us—all this should be the permanent possession of the capable teacher. She will not, consequently, pass the miserable hand-to-mouth existence of preparing one lesson at a time, grasping at straws at the last moment in order to fill out a lesson period.

The pupil's textbook should be read through at least once before beginning the course. In addition to this, careful study should be made of the following subjects. Books marked with an asterisk (*) are especially useful to begin with.

(1) The Geographical and Historical Background. —For the former, see Smith, *Historical Geography of the Holy Land,** and *Atlas;* Huntington, *Palestine and Its Transformation;* Masterman, *Studies in Galilee;* Paton, *Jerusalem in Bible Times;* and the articles on "Palestine," "Galilee," etc., in the Bible Dictionary or Encyclopædia; Hastings, *Single Volume Bible Dictionary;** Jacobus, *Standard Bible Dictionary* (one volume, illustrated);* Hastings, *Dictionary of the Bible* (5 vols.); or *Encyclopædia Biblica* (4 vols.). For the history, see Mathews, *New Testament Times in Palestine;** Morrison, *The Jews Under Rome;* Schürer, *History of the Jewish People in the Time of Jesus Christ;* also articles in Bible Dictionary on "Maccabees," "Herod," "Antipas," "Pilate," "Tribute," "Publican," "Governor," etc.

(2) The Jewish Religion.—See Hollmann, *Jewish Religion in the Time of Jesus;** Mathews, *Messianic Hope in the New Testament;* Charles, *Religious Development Between the Old and New Testaments;** and *The Apocrypha and Pseudepigrapha of the Old Testament,* now reprinted in single handy volumes, for example, I Enoch, Testaments of the XII Patriarchs, Jubilees, etc.;* the *Authorized Jewish Prayer Book;** Edersheim, *Sketches of Jewish Social Life;** Oesterley and Box, *Religion and Worship of the Synagogue;* and articles in B. D. on "Synagogue," "Temple," "Feasts and Fasts," etc.

(3) The Sources for the Life of Jesus.—See Burkitt, *Earliest Sources for the Life of Jesus;** Burton and Goodspeed, *Harmony of the Synoptic Gospels;* Moffatt's *New Translation of the New Testament;** Castor, *Matthew's Sayings of Jesus;* Scott, *The Fourth Gospel;** Gardner, *The Ephesian Gospel;* Goodspeed, *Story of the New Testament;* Peake, *Introduction to New Testament;* Moffatt, *Introduction to Literature of New Testament;* and articles on "Gospels," "Matthew," "Mark," "Luke," "John," etc., in Bible Dictionary.

(4) The Life of Jesus.—See Anderson, *The Man of Nazareth;* Glover, *The Jesus of History;** Garvie, *Studies in the Inner Life of Jesus;** Sanday, *Outlines of the Life of Christ,** and *Life of Christ in Recent Research;** Schweitzer, *Quest of the Historical Jesus;* the Lives of Christ by Andrews, Dawson, Edersheim, Farrar, Gilbert, Geikie, Holtzmann, Rhees, Smyth, Campbell; and articles in Bible Dictionary on "Jesus Christ," "Bethlehem," "Nazareth," "Capernaum," etc.

(5) The Teaching of Jesus.—See Graves, *What Did Jesus Teach?** Selwyn, *The Teaching of Jesus;**

Ross, same title;* King, *The Ethics of Jesus;** and articles in Bible Dictionary on "Parables," "Kingdom of God," "Righteousness," "Jesus Christ" (§§ on "Teaching"), "Sabbath," "Divorce," "Resurrection," "Redemption," "Faith," "Miracles," "Healing," "Person of Christ," etc.

A modern view of the Teaching and Person of Christ is given in the volume entitled *Foundations: A Statement of Christian Faith in Terms of Modern Thought,* by Seven Oxford Men; modern commentaries on the Gospels are found in the series called *New Century Bible, The Bible for Home and School,* and Peake's *One-Volume Commentary on the Bible.*

Only continued study can give that mastery of the subject the teacher should have. If she will begin with those volumes asterisked above, and continue with others mentioned in this brief bibliography and in the Bible dictionaries, the day will come when deeper study and increasing knowledge will bring their own incalculable reward.

Materials.—The class should be provided with Bibles (American Standard Revised Version), notebooks, pens, paste, and a large wall map of Palestine (preferably the Kent-Madsen *Topographical Map of Palestine*). With the use of gray *moldolith,* which hardens like rock when dry, a class relief map may be constructed, and colored (light blue for seas and rivers, light green for plains and fertile valleys, brown for mountains and plateaus, yellow for the desert, white for the snowcap of Hermon, black for cities and villages, and red lines for roads). Similar maps may be made of Galilee, Nazareth, etc., and small outline desk maps given out to be filled in and inserted in the pupils' notebooks. Models may be made of various ar-

ticles: Jewish house, synagogue, carpenter shop, Old Testament scroll, fishing boats, sheepfold, lamp, broom, oven, khan, Herod's temple, triclinium, sepulcher with rolling stone door, etc. The best maps, models, etc., may be preserved in a "class collection," open for inspection after each session throughout the year.

The following is a list of the pictures suggested in the present Manual for use both in the Teacher's Notebook (or Class Collection) and the pupils' notebooks. They should be ordered before the course begins.

Chapter	For Teacher (order one each)	For Pupils (one for each pupil)
1	W 209 210 212–220 222 223 303 305 312–14 508–10 552	W 318 or B 1011
2	W 175–77 U 137 B 171	W 8 175 B 390
3	W 237 250 303 638 B 816	W 182
4	W 184 192 196 201–04 221 234 291 292 B 64	B 92
5	B 719	W 43
6	B 861	
8	W 308	B 230
9	B 701 Tissot N 19	
10		B 1275
11		B 186
12	B 807	B 870
14	B 96 830 2284	U 153
15	B 1884	B 1010
17		W 108
18		U 126
19		U 115
20	W 183	

Key: B = Brown—Thos. Charles & Co., 2249 Calumet Avenue, Chicago.

W = Wilde —W. A. Wilde & Co., 9 South Clinton Street, Chicago.

U = Union —The Union Press, 1816 Chestnut Street, Philadelphia.

Tissot—Morehouse Pub. Co., Milwaukee.

Or these may be purchased through The Abingdon Press, 150 Fifth Avenue, New York City.

Chapter	For Teacher (order one each)	For Pupils (one for each pupil)
22		B 808
23	W 219	
24		B 350
25	B 2252	B 854
26	W 209–10	Tissot N 72
27	B 821	B 452
29	W 132	B 169 W 385
30	W 232	B 401 876
31	W 142 146 B 1274 1549	B 90 W 153
32	B 201	W 538

Also maps as follows for pupils: "Desk Outline Map of Palestine," Hodge "Historical Map No. 4" (for coloring), Klemm "Relief Practice Map of the Holy Land" (of Poates' "Relief Map of Palestine"), and "Esdraelon and Lower Galilee" (Bailey Series of Bible Historical Outline Maps).

As already suggested, the teacher should keep a notebook of her own, the same size as the pupils' but greater in content. This notebook ought to contain the pictures just named. It is even advisable for the teacher to color and fill in the maps, as examples of what is expected from the pupils (not as models, however, for the pupils to copy). Another suggestion which may appeal to some teachers is the compilation of a Class Atlas to form part of the Class Collection. Pupils' maps may be inserted in this on a competitive basis, only the neatest and most accurate of each kind being chosen for it.

No teacher using this book should feel limited to these materials. As the course is repeated, year after year, the alert teacher will develop her own program of manual activity. The most successful teacher of the Life of Christ we have ever known has a remarkable collection of materials—maps, pictures, charts, poems, models, reference books—all kept in a sort of Wonder

Box from which surprises spring to interest her class. It goes without saying that the best teacher of this course is the one who repeats from year to year and becomes a specialist in the Life of Jesus, an expert in teaching this the greatest of all subjects, a ministrant and guardian of that inner temple where youth bows in adoration and rises with renewed strength from the worship of his heart's one true and everlasting deity, Jesus the Son of God.

NOTE.—It is suggested that before each lesson, in addition to a general familiarity with the pupil's text-book as a whole, the teacher should read over first the chapter in that volume and then the corresponding chapter in this one.

CHAPTER I

THE LAND WHERE JESUS LIVED

The pupils will approach the present course with some knowledge of incidents in Jesus' life—his birth, his baptism and temptation, some of his miracles, some of his parables, his passion and resurrection. Naturally, they will be interested in a study which aims to give them still more information about him, and to present a consecutive narrative of his life and ministry. The teacher should point out that this is the purpose of the course. Let the pupils examine, for a moment or two, the new textbook, with its pictures and maps.

The teacher should, of course, be familiar with the book. If possible, the whole text should be read through before beginning to teach the course. By all means, the Introduction to the present Manual should be read. A map ought to be provided for use in the classroom—say the large Kent-Madsen *Topographical Map of Palestine,* which shows the elevations rather than the political divisions, or the Burton *Relief Map of Palestine,* which shows both. The "lie of the land" is of the first importance; political boundaries are secondary.

The teacher should know a good deal more about Palestine than is given in the text. Familiarity with George Adam Smith's classic work, *The Historical Geography of the Holy Land,* will be a decided advantage, not for teaching this lesson only, but for the whole course.

Aim.—The purpose of the first chapter is to give the pupil a vivid, concrete and accurate picture of the geographical and industrial background of the life of Jesus. The lesson should also stimulate interest and expectancy for what is to follow.

Centers of stress.—The small size of Palestine. Its beauty and variety of landscape. Its population and industries. Its accessibility, prosperity and fame. The main bearing of these facts is stated in the last paragraph (p. 14, "It was in no remote and unfrequented province. . . .").

Procedure.—If the textbooks have just been distributed and examined, let the members of the class read the chapter by paragraphs. Use the wall map as you go along. Point out the physical features described. Locate Judæa, Samaria, Galilee, the Plain of Esdraelon, the Jordan, Mount Hermon, the cities and chief highways. Do not waste time by asking the pupils to find them on the map—try to complete the survey in one lesson period. Be brief and rapid; avoid lingering over details in this first lesson. What is wanted is a fairly comprehensive and unified impression of the geographical and social background as a whole. Details may be added later.

Correlate with the pupils' geographical knowledge from other sources—Are there any other countries similar in contour to Palestine? (Greece? Scotland? our own Western States?) What are "land-bridges"? Name one or two more. If the pupils have had a course in biblical geography—for example, with Miss Crosby's textbook in the present series—recall their earlier study of the geography of Palestine. The illustrations in the present volume may be examined to show the physical features of various parts of the

country—especially those opposite pages 18, 24, 54, 89, 127. (And see under "Activity" below.)

Application.— The lesson is almost wholly informational. However, its significance is for the understanding of *the life of Jesus.* Here he grew to manhood; here he spent the months of his ministry, and accomplished his divine mission. Make it clear that our interest in Palestine is more than geographic.

It is not the romance of antiquity, or the charm which distance lends; Palestine's greatness is in large measure due to Jesus Christ, the subject of our present study.

Activity.— Give out notebooks, or tell pupils to procure them at once. Explain how they are to be used. Give out copies of one of the Heads of Christ by Hofmann (Wilde 318* or Brown 1011*—preferably the former, which is more ideal and less familiar) for frontispieces of the pupils' notebooks.[1] Assign work on the Study Topics (p. 15), either to the class as a whole or by special assignments to individuals. Topics 3, 4, 5, and 8 should go into the notebooks. The teacher may prefer doing these in the class, either at the close of this first session (if there is time), or in the second period (if two periods are devoted to each chapter, as in some weekday schools). Ordinarily, the Study Topics are to form part of the pupil's *preparation* for each lesson.

In Topic 4 choose the cities located in your own section of the United States; supply others, if you wish. Topic 5 is difficult, but should set the pupil thinking. Aside from changes in climate, for which there is some

[1]Throughout the present volume the pictures marked with an asterisk are those which, it is strongly recommended, should be given the pupil for pasting in his notebook. The others are for the teacher, and for the Class Collection or album.

evidence (see Huntington, *Palestine and Its Transformation,* Chapter XVI), the chief cause has been the age-long misgovernment of the land. Topic 8 does not require an elaborate map, but one sufficiently neat and accurate to go into the pupil's notebook.

Assign Chapter II (and its Study Topics) as the next lesson. Topics 1 and 2 (page 22) may be given as individual assignments, to be reported on at the next hour.

The Class Collection of views of Palestine may be passed around and discussed, either at the first session or at a supplementary meeting of the class. Where two days a week are given to each chapter this may easily be arranged. The following views are inexpensive and will show the general appearance of the land to-day: Wilde 209, 210, 212 to 220 inclusive, 222, 223, 303, 305, 312 to 314, 508 to 510, 552. Or the teacher may have her own collection of views, for example, an illustrated book of travel or the Underwood stereographs or photographs. There is a good view of a camel caravan in the Underwood series. It must constantly be remembered that modern Palestine is the bare shadow of its ancient fertility and populousness. Forests, fields, villages abounded. The imagination must always be called on to clothe these barren hills with life—with vegetation and humanity.

If there is a second period, a large plasticine or modeling clay map of Palestine may be begun.

CHAPTER II

THE BIRTH OF JESUS

The story of the Nativity will be more or less familiar to the pupils. It is the Christmas story dear to the heart of every child. What is wanted now is to widen the picture to include the historical background and political situation which necessitated the journey to Bethlehem, and resulted in Jesus' birth in the City of David rather than in Nazareth. Thus the geographical and social background (Chapter I) will be supplemented by the political.

Aim.—The aim therefore is (1) to enable the pupil to visualize what was at that time recent history, leading up to the immediate political situation in Palestine (do this briefly but vividly); (2) to narrate the simple and beautiful story of Jesus' birth, letting it stand out clearly against the background of Roman military government and Herodian tyranny.

Centers of stress.—The unfortunate ending of the Maccabean era of independence. The power of Rome—against which little Palestine was no match. The selfishness and brutality of Herod (the message of the angels, "Peace on earth," was a welcome one). The census as the reason for the journey to Bethlehem. The charming simplicity of the Lucan narrative. (Let the pupils appreciate its literary quality; it is more than a narrative of bare *facts*.) The similarly beautiful, idyllic story of the Presentation, with its noble Messianic hymn, the *Nunc Dimittis* (page 21). If the

pupils are familiar with the Old Testament, especially with Isaiah and the Psalms, suggest the similarity of these Messianic hymns in the first two chapters of Luke—this will help to emphasize the continuity of the Jewish religion. Stress the *Magnificat* (page 22) as (1) an example of the hope of redemption from political and religious tyranny, and (2) as the expression of the devout and noble spirit of Jesus' mother.

Procedure.—Ask the boy or girl to whom Topic 2 was assigned to report upon it. Use a map of Europe and Asia, or sketch one on the blackboard showing the Mediterranean world of the first century. Give the modern names of the countries—Italy, Greece, Egypt, and so forth. Locate Rome, the capital of the empire. Then show the location of Palestine at the southern end of the province of Syria.

How did Palestine come to be a part of this empire? Now have the report on Topic 1 (not read but told). Continue briefly with the story of the decline and fall of the Maccabean house, the coming of the Romans, the rise of Herod, his character, his death, and the succession of Archelaus, Antipas, and Philip. Correlate with the pupils' knowledge of history from courses in school, or general reading, for example, *Ben Hur,* or *Titus*).

Into this world Jesus was born. Not only did it supply the setting for his nativity, and result in his birth at Bethlehem instead of Nazareth—it was the world in which he grew to manhood, in which he fulfilled his ministry, in which the people lived whom he taught the good news of the kingdom of God. Do you think they would welcome his message of the reign of God, to take the place (as they expected) of the tyranny of such rulers as Herod and the military

domination of the Romans? Just suggest this and pass on; the Jewish hope of the Messiah is not presented until Chapter VI. But the political conditions of the time had something to do with this expectation, and the pupils should be led to recognize it.

Let the pupils themselves tell the stories of the Nativity and Presentation (see Study Topic 6), one telling a part, another going on from there, and so on.

Application.—Is the world in which we were born any better than the one in which Jesus was born and lived? This is a hard question to answer. But it is certainly true that the world is better in so far as individuals in positions of influence, responsibility, or authority are followers of Jesus' teaching. When the teaching of Jesus is obeyed by everyone, when God's will is done perfectly on earth as it is in heaven, then God's kingdom will truly have come. That is why Jesus was born—to save mankind and to establish God's kingdom upon earth.

Activity.—Write up the Study Topics in the notebooks. Numbers 1 and 2 may be summarized from the special reports brought in. Topics 3 to 5 may be done in pencil on the map already drawn (page 15, Topic 8), or outline maps may now be given out for coloring and insertion in the notebooks. If a relief map of Palestine is available, the question in Topic 5 may be answered most readily; or the large Kent topographical map will do. See that the *Magnificat* is memorized.

Wilde 175,* 176, 177 give three views of Bethlehem. William Hole's "Journey to Bethlehem" (Union Bible Pictures, N. T. Series 137) is good, but too detailed. Merson's picture (Wilde 8*) is clear-cut and striking. Most pictures of the Nativity are probably

familiar to the pupil; but the vivid realism of Lerolle's "Arrival of the Shepherds" (Brown 390*) commends it for use in the notebooks. For sheer beauty, Correggio's "Holy Night" (Brown 171) has probably never been surpassed.

Assign the next chapter. If models are procurable, or even pictures, of a Jewish house, synagogue, carpenter shop, the Old Testament scroll, phylacteries, and a caravan, have the pupils bring these next time; or plan to make them. Or arrange to visit a museum or other collection of such objects or pictures. (The houses in the picture opposite page 24 are mostly modern. A few with flat roofs are seen at the right and in the immediate foreground.) You may perhaps have access to such a collection in some nearby church school library, or at a university or divinity school. Better still, begin one of your own. The Underwood stereographs are to be recommended; they are expensive, but worth the price. Perhaps you can arrange with someone who has traveled in Palestine to talk to the class, and display his pictures or souvenirs—your pastor may know someone, or may himself be the person you are looking for.

Further work may be done on the relief map, locating cities (black) and painting in roads (red).

CHAPTER III

JESUS' HOME IN NAZARETH

In order to teach this lesson effectively, the teacher should have considerable knowledge of the geography and customs, social and religious, of Galilee in the time of Jesus. Consult Smith's *Historical Geography,* especially Chapter XX; Huntington's *Palestine,* Chapter VIII; Masterman's *Galilee,* Chapters VI and VII; and the article, *Synagogue,* in Hastings' *Dictionary of the Bible.* See also the excellent full-page plates in the *Standard Bible Dictionary.* If the Smith-Bartholomew *Atlas of the Holy Land* is accessible, see Section Map 3, *Galilee.* Examine the Jewish Prayer Book.

Aim.—The aim of this lesson is to create in the pupil's mind a vivid and realistic picture of the surroundings and activities of Jesus' boyhood, in order that the reality of Jesus' human life may be fully appreciated, and to serve as a preparation for the following chapters.

Centers of stress.—The topographical situation of Nazareth. The view of the town as approached gradually across the valley. The carpenter shop, and Jesus' childhood impressions therein; later his learning the trade and assisting Joseph at work. The synagogue and its services. The daily morning and evening *shema.* The prayers. The school and the subjects studied. Jesus' "confirmation" as a *bar mitswoth.* His familiarity with the Old Testament. His recrea-

tions. Finally, the world outside—"Even if Jesus had never left his home in Nazareth, he could not have escaped the influence of the surrounding nations" (Huntington, p. 171). The mystery and the charm of the great, still-unvisited, idealized City of God in the highlands to the south. Jesus' longing to visit it and worship in the temple.

Procedure.—Recall the journey to Bethlehem, and Jesus' birth there, at the time of the census. Describe the return to Nazareth (Luke 2:39. Do not attempt to harmonize with this the story of the Flight into Egypt, which has been omitted). Recall what was said in Chapter I of the roads in Palestine (p. 11f). Picture the approach to Nazareth from the south and east. If the models and pictures have been brought in, use them as occasion arises in the account of Jesus' life at Nazareth. Or if there has been a trip to the museum, recall the models and specimens seen there. Let the pupils describe the synagogue, the service, the Bible on a scroll, etc. Find the *shema* in the Bible.

The lesson may be concluded by an appeal to imagination. Jesus' life was full of variety: for Nazareth was no remote and isolated hamlet, no Sleepy Hollow, "dead" in its monotonous round of toil. Our whole presentation has aimed to show that it was a busy, interesting town, situated on the very edge of a still busier, still more interesting "world outside." Let the pupils imagine how Jesus viewed that world outside, and looked forward to the day when he should be permitted to visit the sacred capital of his country.

Application.—Jesus' life as a boy was normal. He was thoroughly, perfectly human—and humanly perfect, even as child and youth. What were the influ-

ences which surrounded him in boyhood? (1) His home; recall the holy character of his mother, as indicated in the *Magnificat*. (2) The plain, homespun toil and honest industry of the carpenter shop. (3) The solemn and dignified worship of the synagogue, and (4) the Bible studied in the school. (5) The daily prayers, morning and evening. (6) The beautiful world of out-of-doors, which was God's world, full of splendor and charm—it appealed to him just as much as the woods and hills appeal to Scouts and Camp Fire Girls to-day. Are these things or their equivalents factors in our lives? What use do we make of them? Are they not given us that we too, as we grow in "stature," may also "increase in wisdom and in favor with God and men"?

Activity.— Discuss Topic 3, and then write brief answers in the notebooks. For example, have parallel columns, and note in one the features of the Jewish synagogue service (Lessons from the Bible, prayers, singing, sermon, etc.), and in the other those of the modern church service which correspond. Do the same for Topic 4. Jesus spoke Aramaic, but read Hebrew.

Inspect the notebooks, and see that they are neat and complete. Assign Chapter IV with its Study Topics.

The picture, "Nazareth and the Hill Country" (Wilde 182*), is an excellent view. Wilde 303 shows the Virgin's Fountain as it appears to-day. Hofmann's "Childhood of Christ" (Brown 816) is quaint and lovely, but needs correction by the modern scene shown in Wilde 250. The engraving by S. Hart, "A Jewish Synagogue" (Wilde 638), is good, and Wilde 237 illustrates the "Bible on a Scroll" (of course not in Hebrew characters). Models of phylactery and *mezuzah*

may be shown. Examine, or make, some of the models named in the last chapter. Pictures of an Oriental school, camel caravan, etc., may be found in the pupils' geographies, or in back numbers of such magazines as *Asia,* the *National Geographic,* etc. Perhaps the latter may be cut out and added to the Class Collection.

A clay or sand model of Lower Galilee may be made in the second period, showing the hill of Nazareth and the roads in the valley below.

CHAPTER IV

A VISIT TO JERUSALEM

This lesson should not only continue the narrative of Jesus' boyhood; it ought also to fill in still further the background of the national religion—the feasts and temple worship. Look up "Feasts," "Passover," "Psalms," "Temple," and "Temple Worship" in the Bible Dictionary. Study the topography of Jerusalem and the arrangement of the temple and its courts. See the diagrams opposite pages 183 and 193. The teacher should try to visualize the whole situation clearly before attempting to teach the lesson—not as dry details and facts, but as a living whole, the very heart of the worship of Israel in the days of the Master.

Aim.—The aim is to enable the pupils to imagine vividly and realistically the temple worship and all that it meant to people in Palestine in the first century, especially to those who came from a distance (for example, Galilee) in annual pilgrimage, in particular to the boy Jesus, and to appreciate his motives and interests.

Centers of stress.—The preparations for the journey. The importance, solemnity, and sacredness of the Passover festival. Its national character: compare our Independence Day, Memorial Day, and Thanksgiving. The actual journey to Jerusalem, scenery along the way, anticipations of the end of the trip. The first view of Jerusalem. The temple services, impressive

and awe-inspiring. Jesus' own share in them, and his impressions, leading to his overstaying the time of the company's departure for home. His mother's anxiety, and joy upon finding him safe and sound. The simplicity and naturalness of his answer to her question—which was not only not disrespectful, but even implied that she understood her son well enough to have guessed at once where he was. The permanence of his impressions, accounting for the shock which in later years the temple's desecration gave him (Chapter XXVII).

Procedure.—Recall the interest with which Jesus looked forward to his first visit to the Holy City. Year by year as the adults of the community went to Jerusalem, taking the older boys with them, he must have longed to accompany them. Have you ever been promised a trip or a visit to some distant city, and had to wait some time before going? Were you ever promised anything, "when you enter high school," or "when you are twenty-one"? You can understand Jesus' yearning to go up to Jerusalem and the temple.

Picture the three great festivals of the Jewish year. Let the pupils give the details of Passover. It was a domestic rite, but was celebrated in Jerusalem as the center of the nation's religious and social life. See Study Topic 1—and discuss the significance of Psalm 114 as a Passover hymn. Let the pupils describe the journey, tracing it on the wall map. How were the "Songs of Ascents" appropriate for the journey, and why were they thus named? (Note elevation of Jerusalem, to which they literally went "up.") Let one of the pupils describe the view of Jerusalem as Jesus first saw it from the Mount of Olives. Let another tell about the Morning Sacrifice. Have the pupils imagine

how the journey, the city, the temple, the worship, all impressed Jesus.

Have some one tell the story of his tarrying in the temple, and make sure it is not looked upon as mere carelessness or irresponsibility. If his mother had known where he was, she would not have worried about him; and he simply assumed that she knew he was there all the time, where she had last seen him. No doubt he had confided in her, long before they set out on this memorable journey, his eager anticipations of visiting the temple, which she herself had taught him was "his Father's house." It happens sometimes that a mother's or father's grief is turned to joy when they discover that their boy or girl has really, though secretly, acted upon higher motives than anyone gave them credit for. Jesus' motive was high and pure.

Application.—What is "our Father's business" for each one of us to-day? God has a plan and purpose for everyone. Have you found His plan for your life? What does He want you to do? *First* of all, like Jesus, to love and worship Him, to visit His temple, learn about Him. *Then,* later on, He will reveal to you, even as He did to Jesus, just what He wants you to do with your life in service to Him.

Activity.—Look up the Passover in the Old Testament (references on page 33). Write up the Study Topics in the notebook. In addition to Topic 2, turn to the picture opposite page 127 and locate this point (road at left, top of hill). Topic 4 may be done on the blackboard. Turn over to the top of page 40 for the rest of Topic 5. The pupil's knowledge of the Bible and of Hebrew history should be, by this time, sufficient to enable him to answer Topic 5 without help from the teacher.

Give out small relief maps for pupils to color. The geographical interest aroused in the preceding chapters should be sustained. A modeling clay map of Jerusalem may be made in the second period, showing walls, the eastern and western hills, Mount of Olives, Kidron Valley, site of the temple, etc.—See diagram opposite page 183.

Wilde's Bible Pictures give a series of views of Jerusalem which may well be added to the Class Collection or Teacher's Note Book: numbers 184, 192, 196, 201 to 204, 221, 234, 291, 292. Of course, most of the oldest architecture in modern Jerusalem is no older than the crusades—note the Norman vaulting in 191 and the lions passant beside the Gate of Saint Stephen. Hofmann's world-famous "Christ and the Doctors" (Brown 92*) should be used. An enlargement of the detail, "Head of Christ" (Brown 64), may be framed and placed conspicuously on the wall of the room in which the class meets.

Are there boys or girls of your pupils' acquaintance who do not go to church? Can they not be brought to know something of the joy and happiness people find in the worship of their heavenly Father? Ask each one to invite some one who does not now go to church to attend with them.

CHAPTER V

JOHN THE SON OF ZACHARIAS

This chapter introduces the figure of the Baptizer, who was Jesus' immediate forerunner, and whose influence was widespread throughout Judaism, even after the rise of Christianity (compare Acts 18:25 and 19: 1-7; Josephus, *Ant.* 18: v:2. The religious situation in Palestine in the first half of the first century of our era is not complete without John and his preaching; and John's preaching cannot be understood (nor can the teaching of Jesus, as we shall see) without reference to the popular expectation of a Messiah. The chapter, therefore, introduces the Messianic hope, which is further to be elaborated in Chapter VI.

The teacher should be familiar with this all-important feature of ancient Judaism. Read the relevant chapters in Charles, *Religious Development;* Mathews, *Messianic Hope;* Schürer; and the articles "Messiah," "Kingdom of God," "Eschatology," in the Bible Dictionary. Better still, procure Charles' translation of the *Book of Enoch,* and Ryle and James' *Psalms of the Pharisees,* and spend a Saturday morning perusing them.

Aim.—The purpose of this lesson is to enable the pupil to see in still further detail the social and religious situation which forms the background of Jesus' life and ministry; in particular, to grasp the meaning of the hope of a coming Messiah and the influence of John's preaching upon this popular expectation.

Centers of stress.—The normal and interesting boyhood of the prophet. The influence of his parents. Their dedication of the boy to the life of a "Nazirite." The character of his father, and the popular hope of national deliverance, seen in the *Benedictus*. John's early life in the country. (Show how his familiarity with country life is reflected in the figures in his sermons—threshing, woodcutting, etc.). His call to be a prophet. His apparel and food, his message and how it was received. The "baptism of repentance." The results of his preaching; conversion of many to repentance and better living, widespread enthusiasm over the speedy coming of the Messiah, and the wondering of the people if John himself could be the Coming One. John's repudiation of the identification of himself with the Messiah—which points forward to a Coming One "mightier than him."

Procedure.—How many of the class have done the Study Topics at the end of this chapter? Ask some one who has looked up Topic 1 (the first chapter of Luke) to tell the story of John's birth; or let one (a boy) begin it, and another (a girl) continue. Discuss the influence of his father and mother. Was their religion harsh and severe? Remember that Jewish religion as a whole was legalistic, that is, based upon commandments, laws, and precepts; but it was a faith which developed sturdy loyalty, deep and unshakable trust in God, and a high sense of duty. The family religion of John's early home was, as far as we can judge, simple and intense and not unbeautiful.

Having pictured the noble ancestral piety of John's home, with its priestly atmosphere, and John's own feeling about his vocation as a Nazirite, go on to show what must have been the feeling with which he re-

ceived his sacred call to become a prophet, and how readily and eagerly he responded to it. We do not know—we who are not prophets—just what the "call" and the inspiration were like. But it must have been inward and spiritual, either a growing sense or a sudden conviction which came over him one day in the "desert" (Luke 3:2), that God had a message for him to deliver. This message was God's demand for *repentance* before his kingdom should be established. Describe John's courage in delivering it to all classes of people—even, as we shall see later, to the sinning tetrarch Herod Antipas. And along with this, point out his honest and unpretending humility: he was not the Messiah, but only "a voice," and he would not have anyone for a moment think him the Messiah. This contrasts strongly with certain other leaders of his time, who, pretending to be Messiah, led their followers to disaster. Finally, show how this brave and humble man had himself great faith in God and the coming Deliverance of his people.

Application.—How does the home life of a boy or girl prepare them for their lifework? Show that family religion, the customary and regular attendance at public worship and Sunday school, the reading of the Bible and family prayers, the characters of one's parents, the worthy examples of grandparents and other relatives, are all influences for good which God has set in our lives. What should be our response to them?

Other possible applications may be seen in the character of fearlessness and humility and obedience to God which marked John as one of the great heroes of religion. Such character is worthy of imitation.

Activity.—Write in the notebooks the following, to

be found in chapter one of Luke (Study Topic 1): (*a*) Zacharias' duties as a priest in the temple; (*b*) why he was stricken dumb; (*c*) how he told the neighbors what the baby's name should be.

Also write answers to the question, "Who were the Nazirites?" Look up reference in Topic 2.

Imagine the boy John going to Jerusalem with his father. Have some one tell what John would see there (see Chapter IV).

Have some one sketch on the blackboard a rough outline map of Palestine, locating (1) the "hill-country of Judæa," (2) the Jordan River; let him describe the difference between this country and Galilee, where Jesus lived. Or this may be done on the plasticine (or clay) class map. Show pictures of the Jordan River, and of John wearing his prophet's garb. Or have pupils find and bring them to class, if your school has collections of pictures or a Bible dictionary in its library. Doré's picture (Brown 719) is too detailed, but conveys something of the scene. Titian's "John the Baptist" (Wilde 43*) is both too symbolic and too anatomical, but still bold and majestic, and is to be preferred.

CHAPTER VI

THE BAPTISM OF JESUS

The teacher should by now have a clear idea of the main points in popular Jewish religion and the hope of national redemption which it fostered (see references in the Introduction to the present volume). Without such a conception, the teacher will not be able to bring out the full significance either of Jesus' baptism or his temptation or his early ministry—or, indeed, any part or event of his career.

Such a dominating feature of the "social mind" in Jesus' day as the Messianic Hope could not possibly fail to have its effect upon the whole outlook of the Jewish people, their religion, their relations with Rome, their attitude toward the military authorities, and the Sadducean hierarchy, and the "Gentiles" who traveled through the land, and the news of the world outside which filtered in. Everything in life was, for them, tempered by the reflection that the Messiah was soon to come. It affected their attitude to Jesus when he appeared as a public teacher, and it affected (what is chiefly important for the present chapter) Jesus' own attitude to the preaching of John, his response to the call to be baptized, his readiness for the great experience which followed his baptism.

Aim.—The aim of the lesson is to present the narrative of the baptism of Jesus so vividly and its implications so clearly that the pupil may not fail to see the significance of this experience for his whole later career and ministry. It was the hour of his divine call

as Messiah; it was the "turning-point"—or, better, the *culminating* point—of his whole early life.

Centers of stress.—The widespread hope of the coming Messiah and its influence upon every phase of Jewish life. The effect of John's message, even in remote quarters of the country, intensifying the popular expectation. The variety of this hope, conceived in spiritual, political, or ethical terms according to the interests of the person expressing it. Its unanimity upon one feature, namely, the coming release of Israel from foreign domination, and the change to be wrought in the world by God's assumption of direct control, that is, the establishment of His kingdom.

Jesus shared this hope. He heard of John and his preaching and baptism. He felt it his duty to be baptized, and to share in this movement of preparation for God's reign. His simple, unquestioning obedience to the call of God, heard through the voice of the prophet. The divine experience, the miracle of his vision, the sudden realization that *he himself* was called to be the Messiah!

Procedure.—The last chapter was about John. In this one we return to study Jesus' life. He was still at Nazareth, and now about thirty years of age; he worked in the shop, and went to the synagogue, and studied the Torah and Prophets and Psalms. Then came the news of John's preaching; and from now on the story of John and his message was to be inseparably interwoven with that of Jesus himself.—Picture this as interestingly and accurately as possible; the arrival in Nazareth of the news of the new prophet; discussion outside the synagogue, around the well, in the carpenter shop.

Have some one briefly describe John (in review),

his birth, home, education, call, and preaching. Did he have much of a following and influence? What did he tell his hearers? (Bring out both his social message and his announcement of the Messiah.) Discuss the effect of this message. Show how it revived and intensified the old popular hope of a Messiah; and lead the pupils to see how it gripped the very heart of the nation. Visualize the Jewish attitude toward their Roman rulers which resulted from this hope—for example, the sight of a troop of Roman soldiers going by, or an excessive tax on a bag of meal or a packet of dates, would lead to some such remark as, "Before long, please Heaven, all this will be changed!" Have the pupils describe the various ways in which men viewed the Messiah, and show the unity of this expectation as noted above.

Then let the teacher herself tell the story of Jesus' baptism, rapidly and concretely, as in the Gospels, and touch briefly the reaction to this experience in the mind of Jesus (as in the last paragraph of the chapter).

Application.—(1) God does not always tell people beforehand what He has in store for them, not even when He is fitting and preparing them for work for Him. There is a long course of preparation, from infancy and childhood through youth to manhood or womanhood; and then suddenly Opportunity knocks at the door, or the call to service is heard—God's still small voice in the secret heart—and all the past experiences fall into line; all the years have been leading up to this hour. So it was even in the life of Jesus. And he responded; he was "not disobedient unto the heavenly vision." So may we, each one of us, obey when God calls!

(2) Members of the class may be preparing to receive holy baptism. This sacrament is the token of membership in the Christian Church. Those who receive it should be prepared by repentance and faith—"repentance," as the old English Church Catechism has it, "whereby they forsake sin, and faith, whereby they steadfastly believe the promises of God." It is more than a ceremony of initiation; it is a pledge of obedience to the will of God, of devotion and loyalty to Christ, and of service to others in his name.

Activity.—The Study Topics offer a good amount of activity. If the class meets on two days a week, and has a program allotting one whole period to activity (as in the Sunday-week-day scheme), it may be wise to answer the Study Topics questions in class. Have a discussion of each topic before writing down in the notebooks. This will provide for a brief review. But don't dictate the answers; they should be in the pupils' own words.

CHAPTER VII

IN THE WILDERNESS

It is not too much to say that this is the most important lesson in the whole course. The narrative of the temptation gives us a glimpse into the inner consciousness of Jesus immediately after his baptism, and enables us to understand the later *dénouement* of his career, the fulfilling of his mission. The two fundamental implications of this story, his consciousness of himself as the Messiah (already seen at the Baptism), and his steady refusal to use his Messiahship for his own personal ends, or to satisfy the bizarre political dreams of his people—these two principles, not so much stated as implied, governed his whole ministry, and led him in the end to Calvary.

The treatment of the narrative presented in the textbook may seem novel to the teacher, but is the one supported by the great majority of modern New Testament scholars. It is the one which fits best both what we know of contemporary "eschatological" hopes, and also what we must assume in the heart and consciousness of the One who looked upon himself as sent to fulfill Israel's highest hopes. If the teacher does not at once grasp the significance of this interpretation, and its distinction from the old, literalistic picture of a materialized tempter (as in Doré's conception), then the chapter should be reread until its true significance becomes apparent. It will help if the teacher tries to reconstruct the situation in imagination—not the scene

in "the desert" merely, but the whole setting; Jesus' consciousness of his own Messiahship; the hopes of his people; the apocalyptic dreams of the Messianic age—as seen in *Daniel, I Enoch,* the *Psalms of the Pharisees* and the preaching of John the Baptist.

Read Sec. 13 in Sanday's *Outlines of the Life of Christ;* if possible, read also his *Life of Christ in Recent Research,* especially Lectures II to V.

Aim.—The aim of this lesson is (1) to enable the pupils to see more clearly the situation in which Jesus found himself, conscious of his own Messiahship, but aware of the defects and limitations of the popular conception of the Messiah and his work; and (2) to recognize the principles which our Lord followed in meeting the situation, principles of humility, obedience, self-forgetfulness, patience, and trust in God.

From the point of view of Christian morality, as well as from that of devotion to Christ (that is, worship), this aim is cardinal. The great thing about Christ—"the mind of Christ"—which impressed early Christianity was this very self-restraint, seen in his lowly humility, his loving patience, his obedience "even unto death": see *Philippians* 2:1–11. It is important that this lesson be clearly and forcefully taught. Absentees should make up the lesson at another period with the teacher.

Centers of stress.— Jesus' realization that he himself and no one else was to be the Messiah (this reviews and continues Chapter VI). The inadequacy of the popular military-political conception of Messiahship. At the same time, the contrast between his own state and that of the heavenly "Son of Man" described in the Apocalypses. The desolateness of the region. His physical hunger. The vivid reality—though not

the carnal materialization—of the *tempter*. The miraculous powers universally credited to the Messiah. His refusal to use divine prerogatives for mere self-preservation.

The Messiah was also expected to rule and judge all nations, freeing Israel from its oppressors and bringing the tribute of all countries to Jerusalem. Jesus rejects this caricature of God's kingdom.

The Messiah was expected to appear among his people suddenly by a supernatural theophany, but Jesus had no lust for self-display; there was nothing histrionic or vain in him.

Having rejected these programs, how was he to carry out his mission? How begin?—By sharing in John's work of preaching repentance and preparation for God's coming kingdom, without announcing himself as Messiah but rather waiting patiently for God to make known the hour when his reign should begin, and leaving in his Father's hands the revelation of his own true identity.

Stress the uniqueness of this conception of Messiahship. No one had ever dreamed the Messiah would appear in this way, or begin his work in such lowly fashion.

Procedure.—Study the picture (by William Dyce, R.A.; see Preface to Sanday, *Life of Christ in Recent Research*). Where was this wilderness? Why did Jesus go there after his baptism? (Compare p. 33.) Note that Jesus is not standing, but sits upon a rock, deep in prayer and thought. The heavenly Voice which he heard at his baptism had said, "Thou art my beloved Son"—that is, the Messiah. What was the Messiah expected to do? Review the various ideas of the Messiah which were held in Jesus' time (Chap-

ter VI). But how was Jesus to carry out his mission as Messiah? He was no warrior or king, even though descended from "the house of David"; he was only a carpenter from Nazareth. Nor was he the angelic "Son of man," standing before the Ancient of Days in glory. What was he to do first of all?—He would wait in the wilderness until the answer came.

Instead of the Voice from heaven came the voice of the tempter,

> "Always fast and vigil?
> Always watch and prayer?"

"Since you are the Messiah, why hesitate to use your miraculous powers to provide food for yourself? Bid these little loaf-shaped stones become bread!"

Why did Jesus reject this temptation? How did he look upon his powers and privileges as Messiah? Did he not view them as means of service for others and not himself?—as given him for this purpose, in fact?

Tell the story of the second and third temptations, in the same way, or have it told by members of the class. Discuss the *motives* of our Lord in rejecting the tempter's suggestions. The temptation was more than a feat of fortitude; it was the conscious adoption of certain explicit principles which were henceforth to govern absolutely Jesus' whole career. Never in history has there been a clearer example of conscious choice, followed by unswerving devotion to the principles which governed that choice. Avoid fulsomeness, but make sure the pupils see this.

Jesus' victory was the victory of the ideals of sacrifice and unselfishness and service over the luxurious dreams and selfish ambitions of a disappointed nation. It was true that Israel had been unjustly oppressed

and deserved freedom. The nations had sinned and deserved punishment. And the prophets had promised the coming of a Messiah in God's good time to be Israel's king and judge and leader. But Jesus saw something higher and better than all this, and chose it —though he must have seen that his choice would lead to misunderstanding, rejection, perhaps suffering and death. Nevertheless this way was God's way, and that was enough. He had found the answer he came into the wilderness to seek.

Application.—Sometimes when we listen for God's voice we hear the voice of the tempter—just as Jesus did. We must be careful to distinguish the suggestions of the evil one from those of the Spirit of God, for the tempter always disguises himself, and appears if possible "as an angel of light." One clear test is this: Does the suggestion appeal to my selfishness, or to my will to serve? Does it tally with the counsels which Satan gave Jesus in the wilderness, or with his answers to them?

Christians are not people who merely *admire* Jesus, but people who *follow* him, who "have this mind in them which was also in Christ Jesus." It is "impossible to serve God and mammon"; the Christian way is the way of self-denial, self-restraint, self-control, self-forgetfulness—the abolition and loss of "self" in loving service to others. This is Jesus' way. The person who has achieved this can say, with Saint Paul, "It is no longer I that live, but Christ liveth in me." Do we really want to have "the mind of Christ," to have "Christ living in us," to have the spirit of our lives transformed into the spirit of Jesus? Then we must consciously adopt the principles which governed Jesus' life, and face temptation as he faced it. Point out

cases where the principles of Jesus should be applied to situations in our lives.

Activity.—Turn to the Study Topics. Discuss No. 3 in class. Ask for either No. 2 or Nos. 4 and 5 in writing (in notebooks). Cornicelius' "Christ Tempted by Satan" (Brown 861), the representation of another great artist's conception of the scene, may be shown as a *symbolic* picture, Satan and the crown being imaginary. Contrast this with the representation in Dyce's picture, in the text. Almost all other pictures of the temptation are crudely realistic and miss the subtler points of the narrative—it is inconceivable that such a nature as Jesus' should entertain the suggestions of a creature so repellent as the ordinary flesh-and-blood "fiend." On the whole, the picture by Dyce is to be preferred.

CHAPTER VIII

BEGINNING HIS MINISTRY

It will help to realize the significance of this chapter if the teacher bears in mind the import of the two great events which just preceded, Jesus' baptism and temptation. Jesus was beginning his ministry; not the ministry of a prophet or rabbi, but the ministry of the *Messiah*. But for him the Messiah's mission began as that of a prophet and teacher; only later did it assume Messianic proportions. And in the meantime his Messiahship was a secret—his own and his Father's. To have proclaimed it from the outset would have resulted at once in disaster—so great was the difference between his conception of the Messiah and that of the people; and even had it not ended in disaster, self-assertion was not his way of doing the work of God.

Aim.—The aim should be to give the pupil a vivid picture of the opening events of Jesus' ministry, with a realization of the distinctiveness of his method.

Centers of stress.—The end of John's preaching and its bearing upon Jesus' public career—his first work was to carry on John's prophetic ministry. Where Jesus began, namely, in Galilee, his own country. His opportunities to teach in the synagogue. His message, continuing John's. Differences between Jesus and John. Emphasize the contrast both between Jesus and John and between Jesus and the Messiah as people thought of him—though, of course, no one as yet suspected that Jesus had been called to be Messiah;

his experience at his baptism and in the wilderness was still a secret.

The call of the four young fishermen—like the invitations which rabbis gave their scholars, or the prophets of old. Their response, and its motive, that is, respect and admiration for Jesus, belief in his message, readiness to share his work, his life, and to do his bidding.

Procedure.—It is essential that the sequence and continuity of these early chapters, especially V to X, be made clear. They are "informational" lessons—biographical in fact; and too much stress cannot be placed upon their narrative order. It will be well, therefore, to begin by a review which will connect this lesson with those preceding. Where did Jesus go after his baptism? Why? What did he resolve there? He was waiting for God to make him known in His own good time. But meanwhile there was much to do. The nation was not ready for God's kingdom, as he understood it. They were ready enough for the kind of a kingdom they themselves anticipated—a theocratic empire, headed by a warrior king. But Jesus realized that this was not God's kind of a kingdom. It was not the reign of the Father whom he knew and obeyed. Hence much must be done to convert the nation, bring men to repentance, and make them see that God's rule meant something vastly greater and better than the kingdom they were anticipating.

So it was that Jesus took the imprisonment of John for a signal to him to begin this work and carry on John's teaching—not along the Jordan where John had been baptizing, but in Galilee, his own *patria*.

Describe Jesus in the synagogue; find a picture of a synagogue or of Jesus preaching in one, but reserve

details for Chapter IX (pp. 66, 67). Try to present a vivid contrast between Jesus and John the Baptist, in dress, in education, in manners and voice and in method of presenting the message of repentance. John roused his hearers by threats of "the terrors of the Lord," like other prophets before and since; but Jesus drew men to him and made them want to do God's will for the love of God and the charm of goodness.

All over the life of Jesus is written that saying of the prophet Isaiah, "In quietness and confidence shall be your strength" (Isaiah 30:15, and compare Zechariah 4:6). Indeed, this is what long ago chiefly impressed the author of our first Gospel, who emphasized Jesus' calmness and meekness (compare Matthew 5:5; 11:28–30; 12:16–21—three passages found only in Matthew). This side of Jesus' character, which will be seen still more clearly in later chapters, should now be presented to the class. It has been more than once remarked that boys and girls often respond far more readily and completely to a calm, quiet-mannered teacher than to some would-be leader, "full of pep," possessed of an explosive vigor of speech. Let them see in Jesus that magnificent calm and self-possession which rested upon deep foundations of utter trust in God and unswerving obedience to His will. Here is undoubtedly one secret of his profound and unceasing influence over men.

This may be made the climax of the lesson. The call of the two pairs of brothers is the natural pendant to his activity of teaching, showing its results—the first fruits of his ministry in Galilee. But show what sort of a teacher Jesus was, whom they were called to follow; and what is henceforth to be expected of them as his disciples—rather than emphasize the details of

nets, fishing-boats, etc. Be sure that by this time the pupils have begun to have a clear impression of the character of the Master.

Application.—(1) Is it not true still that God calls us to take the place of leaders who have broken under the strain of their work for God and righteousness, or who have been struck down in the struggle with sin? Roosevelt is dead; but all America is called to take up and hold aloft the standard which he bore in his generation.

(2) Does the difference between John's appeal and that of Jesus still hold? Remember that John's message, though it was a threat of judgment, was still "from God." God uses both ways to win men—they are to be contrasted, not as absolute opposites, but as lower and higher. But which is the higher? Which is the better reason for good conduct on the playground, on the ball diamond, at Scout camp—fear of consequences, or love of doing right, that is, doing the will of God, or "righteousness"?

Look up the famous hymn of Saint Francis Xavier, "My God, I Love Thee."

(3) Does God speak to-day "in the voice of thunder, and fires and lightnings and figures descending from the sky"—as people thought in our Lord's time (Psalm 77:14–20; Joel 2:30–32; etc.)? Or does He lead men by the "still small voice" which speaks within their hearts (compare 1 Kings 19:9–12; Isaiah 30:21)? If God speaks in the latter way, then our ears must be attuned to hear His voice (Mark 4:9). How can this be done? It is the old question of the psalmist—look up Psalm 24:3ff., and read his answer. He who would hear God's voice speaking to him must be pure in heart, obedient to His commands, loving what

God loves. So only does a boy understand his father's mind—by obedience and love; so only can we learn the mind of our Father in heaven.

Jesus, whose character stands out more clearly before us day by day as we study the events of his life, is our supreme example in hearing God speak. In the pure holiness and simplicity of his mind, the barriers were melted which bar most of us from access to God; in the loftiness and mountain quiet of his soul, the ceaseless din which surrounds us was unheard. "Father, I thank thee," he could say, "that thou hast heard me. And I knew that thou hearest me always" (John 11:41ff). But, more important than this, he heard God, knew His mind, understood and obeyed His will (compare Matthew 11:25–27). And Jesus could be calm and confident because he knew God as his Father, and perfectly trusted him.

Activity.—Cover the Study Topics in the notebooks. The answer to 5 is found on page 17.

A good picture of a modern fishing-boat on the Lake of Galilee is found in the Wilde series (308), and still better ones in the volume, *Where He Dwelt.* Zimmerman's famous "Christ and the Fishermen" (Brown 230*) may be added to the pupil's notebook.

If not already at hand (added to the Class Collection in Chapter III), have pupils look up pictures of synagogue for Chapter IX—see Bible dictionaries or illustrated lives of Christ.

Make clay map of Galilee, including the lake. Take elevations from Smith-Bartholomew, Kent, or "Esdraelon and Lower Galilee" in the Bailey series. The last named may be given to pupils for coloring and insertion in their notebooks.

CHAPTER IX

A DAY IN CAPERNAUM

THE subject of this chapter is one of the most vivid narratives in the New Testament. It has been supposed that the story represents the reminiscences of Peter, who tradition says was Mark's authority; and certainly the story reads as if Peter were telling it—he lived in Capernaum, it was to his home that Jesus went after the synagogue service, it was his wife's mother who was sick and the Master healed her, it was about his own door that the crowd gathered "at evening when the sun did set." Thus the narrative relates not simply one day in the early ministry of Jesus, by way of example, but one *particular* day, the culmination of his work in Capernaum. It marked, in one sense, a "turning-point" in Jesus' career (see next chapter). Its details are therefore very important.

Aim.—The pupil should be made to see the events of this day as vividly and realistically as possible. Much of our Lord's method, and likewise his character, are impressed upon the swiftly moving story of this important Sabbath. Therefore a clean-cut and distinct impression is desirable—as clear cut as the Battle of Salamis.

Centers of stress.—The importance of Capernaum as the center of Jesus' early ministry. The picturesque situation of the synagogue, and the details of the service. Jesus' "sermon" or exposition of one of the Scrip-

ture lessons. The sudden interruption by the demonaic, and the amazement of the congregation. Jesus' calm, authoritative words to the demon. The man's recovery. The story of Peter's mother-in-law, and the immediate spread of the news of Jesus' power to heal. The excited crowds bringing their sick to be healed. If Jesus had desired fame as a healer of men's minds and bodies, he could not possibly have made a more promising beginning. Soon all Galilee, all Palestine, would be flocking about him.

Procedure.—Recall the location of Capernaum. Sketch a map of Galilee on the board, and have some one mark the location of Capernaum. Draw lines for the highways north, east, south, and west. Discuss the varieties of traffic which went through the city—see Chapter I.

Note its importance in Gentile eyes and the erection of the synagogue by a Roman officer. Picture the synagogue, without and within. Ask some one to describe the service, and explain Jesus' part therein.

Describe as dramatically as you can the interruption caused by the demoniac, and Jesus' immediate exorcism of the evil spirit. Picture distinctly both Jesus' manner and his method—calm trust in God, who "wants His children to be well and strong in body and soul," and fearless command of the demon to depart. This should be told dramatically enough to become fixed forever in the children's memories; for here was; as far as we can tell, or as far as we can put in human language, the very secret of Jesus' power to heal: absolute faith in God, absolute fearlessness and courage.

Describe the scene in Peter's house, and the spread of the news throughout the city; or, for variety and better attention, let members of the class continue with

this part of the story. Note again Jesus' manner and method—and success. Conclude the story swiftly, somewhat as on page 71. Don't allow the interest to dwindle during the last minutes through needless repetitions, irrelevancies of discussion, or vague generalities.

Application.—(1) Jesus used wise strategy in beginning his work at Capernaum. Does the church do the same in China and Japan and India, in its missionary work? Why should it do so?

(2) The centurion who built the Capernaum synagogue was a remarkably worthy man (see Luke 7:1–10). Do you know anyone who has built a church or parish house or school, or contributed toward their erection? Boys and girls sometimes share in such good works.

(3) Do you think that God "sends" sickness to people? This was not Jesus' idea. He knew that God is "the Lord and Giver of Life," and wants His children whole and strong. No one can do God's work with topnotch effectiveness who is not well in body and mind and soul. Men and women have, indeed, triumphed over infirmities and served God heroically. But how much more they could have done with "a sound mind in a sound body"! What are you doing to care for your health?—to learn about your body and its proper hygiene?—to keep "physically strong, morally straight, and mentally awake"? God wants strong men and women and boys and girls to do the tasks He has for them in the world.

Activity.—Bring in pictures of synagogue, mentioned last time. Use these to illustrate Study Topic 1. Bida's picture, often reproduced (Brown 701), is questionable architecturally, and the book is a folio, not

a scroll; the costumes are too modern. Tissot's (N 19) is vivid and more correct in detail, but the central figure is far from attractive.

If there is time, look up the furniture of the synagogue—especially the "ark," the scroll of the Law, and the prayer-shawls. These may be found in a nearby museum or in the illustrated Bible dictionaries. Have pupils draw pictures of these in their notebooks.

Plan some work which the class can do to help the sick, like sending flowers to a children's hospital, or making a scrapbook for young invalids.

Continue details of clay map of Galilee, locating the chief cities and roads.

CHAPTER X

HEALING THE SICK

It is surprising to many students, who have looked upon Jesus chiefly as the Great Teacher, to recognize for the first time the bulk of narrative in the Gospels relating to the miracles. And of these only a few representative ones are chosen; the others are passed over with such phrases as, "and he healed many," or "he laid his hands upon them and healed them." Taking into account these allusions to unrecorded works of healing, it seems undeniable that Jesus' public ministry was in large degree a ministry of healing; and that among his "miracles" those of healing formed by far the larger part. At times, in fact, he withdrew from the multitudes; and when he passed through Galilee for the last time he "would not that any man should know it"—the magnitude of his healing ministry actually interfered with that still higher and more important part of his mission, which was teaching and prophecy—whose object was the conversion of his generation in response to the call to repentance and preparation for the coming of the Kingdom.

Aim.—The aim of this chapter is to enable the pupil to see that Jesus was no mere worker of miracles, able by a magician's nod or touch to effect his will; but, rather, he was the very incarnation of the love and wisdom of God—God who wills all men's health and safety. In this, his methods contrasted strikingly with those of contemporary Jewish physicians.

At the same time Jesus did not view physical health as the sole or even the supreme good in life; there were other things more important. Therefore he left Capernaum and went "to the other villages." The pupil should see *why* Jesus did this.

The most vital element in the religious education of adolescents is that which anchors right ideals and motives deep in their subconscious life. The method is first to capture their admiration and loyalty—in the present case, their admiration for and loyalty to Jesus Christ. Let them analyze and understand *his* motives and, without knowing it, their own are at once undergoing transformation, maturing, ripening in the sunlight of his pure and unselfish "obedience to God and truth."

Centers of stress.—The news of Jesus' healing, and of his ability and success, so markedly contrasting with the usual experience of "physicians" (compare Mark 5:26). The secret of Jesus' power to heal, as far as we can explain it in our terms, was no doubt his implicit trust in God; at least, he counseled his disciples in this way, and told them that they could do all things through faith. His departure from Capernaum on the very day of his greatest successes! This action requires explanation—he had a reason for deciding to go.

Procedure.—Review the events of the last chapter, allowing members of the class to furnish a narrative; see that details are clearly grasped. What must have been the effect of Jesus' cures upon the people who witnessed them? Form a clear picture of the situation, lingering over it just long enough to be sure that everyone in the class sees it. Then discuss the reasons for this popularity, the contrast with the customary and

old-fashioned "cures" for various ailments, especially the magical treatments of epilepsy, hysteria, and so forth ("demoniacal possession").

Against this background draw with vigorous strokes the portrait of Jesus, confident in his heavenly Father, sure of His love for all of His afflicted children, confident in his own mission to heal and restore, as part of the coming of God's reign upon earth (compare Luke 4:17–21; Matthew 11:3–5). Make the climax of the story Jesus' sudden departure early in the morning, the mystified disciples' search for him, and his simple, direct answer to their question. State very briefly his reason for leaving Capernaum, as in the last paragraph of the chapter.

Application.—(1) If Jesus healed people in Palestine when he was on earth, is it not reasonable to suppose people may still be healed by him through "the prayer of faith"? (Compare James 5:14–15.) Many cases of healing by this means are on record. Perhaps you know of some? Have you ever prayed for your own or some other person's recovery from sickness?

(2) Modern medical science has developed far beyond the primitive magic and superstition of the "medicine" of Jesus' day. Much of this has come about through the care and study of the sick in hospitals—hospitals which are the product of Christianity and the work of the Christian Church. Since Christ has had this great influence upon the world, is there not another sense in which he may be called the "great healer"? Have you ever done anything for the sick, or to help the doctors and nurses of the hospital? Think of some way in which you may help. What about the mission hospitals of your church?

(3) If Jesus had not conquered the temptation to self-display; if the desire for fame and influence had found any root in his moral nature, would he not likely have remained in Capernaum? The love of display and the lust for fame and influence over others are desires which deaden the soul, ruin good nature, and make people unbearable to their neighbors. But, worse than all this, they blind one to the greatest opportunities for service to God. He cannot use self-centered persons; only those who see His purposes, outside themselves, can work with and for Him. A self-satisfied person, or one to whom self-satisfaction is a test of success, is a person whose mind is already shriveling into uselessness. Let us beware of this danger!

Activity.—Go over the plan (see last Chapter) for flowers and scrapbook. Write down in notebooks the various kinds of work which the church does to-day in its "ministry of healing" (Study Topic 2). The class may debate the questions in Topic 5—by no means a dead issue among boys in certain neighborhoods.

Hofmann's "Christ Healing the Sick" (Brown 1275*) is probably as good as any picture to illustrate this chapter.

CHAPTER XI

THE CALL OF THE DISCIPLES

THE pupils ought by this time to have a fairly clear and definite impression of Jesus' dominant, attractive personality. They should have begun to realize why it was that when he called men, they "left all and followed him," to sense the majesty and gentle compulsion of the Master. It is time now to study his disciples, to see him reflected in their devotion, and to realize what he was setting about constructively to do in preparation for the coming of God's Kingdom.

Aim.—The pupils should be led to understand the meaning of the narratives of the call of the disciples—how some responded at once, and others hesitated or declined; and, above all, what it meant to be a disciple of Jesus. This aim reaches even farther, and includes what it means to be a follower of Jesus to-day.

Centers of stress.—Jesus' work at first was purely individual: his own preaching and teaching and healing. Gradually—not all at once, but one or two at a time—he surrounded himself with disciples. The full meaning of their discipleship he did not tell them: stress the fact that he called them, and they came, trusting him with the reason.

Levi's despised vocation as a publican, and his new vocation to become a disciple. Latent possibilities in his nature. His gratitude to Jesus, and the dinner at his house. This introduces the Pharisees and publicans (preparatory to Chapter XIII) and forms a contrast

easy to remember. Jesus' forceful and unhesitating answer to the Pharisees' objection.

The call of the other disciples. The purpose of calling them. The "outer circle" of loosely attached followers. The few who refused Jesus' invitation, and how they disappear forever from the narrative. The example of the rich young man in particular. The exacting duties, the glorious privileges of discipleship.

Procedure.—Review the call of the first four disciples (Chapter VIII). Did Jesus call men of great learning or piety to be his disciples? Why did he call fisher lads and publicans? Discuss this. Was it not because he wanted to reach the plain people of Galilee with his message, and chose these young men to help him—men who had grown up like Jesus himself among the poor and humble toilers of northern Palestine?

Tell the story of Levi's call and the banquet—or ask the pupils to tell it. Would John the Baptist have gone to such a dinner? Why? (Remember that he was a Nazirite.) Would the Pharisees? Why? Discuss this. This shows what a different person Jesus was from them.

Let the class supply accounts of "some who did not become disciples." What might they have become had they been disciples? In the story of the rich young man, it will be well to make clear the consequences of his "great refusal"—here was one who might have been another Peter or Paul; instead, we never hear a word about him again!

Let the class construct the qualifications of discipleship one by one; write them on the board and then in the notebooks, under some such heading as, "What was required of one who was to be a disciple of Jesus."

Make clear the hardships as well as the joys and rewards of following Jesus at that time.

Application.—The chief, or, rather, the whole, application of this lesson is the significance of discipleship, then and now. Decision Day may be a fresh memory in your class; or certain members may be preparing for their confirmation. Stress the fact that Jesus wants loyalty, courage, self-sacrifice, and a will to serve others as characteristics of his followers. There is a real difference in outlook, as there should also be in conduct, between the person who consciously follows Christ and the one to whom such discipleship matters nothing. Boys and girls of to-day may make the "great refusal," even as the rich young man did, and let pass the opportunity of a lifetime. The wise and understanding teacher will know best how to press home this application: it may be one of her great opportunities in this course, and should not be let slip.

Activity.—In addition to the blackboard and notebook work, already suggested above and in the Study Topics, it may be well to make a concrete list of things that boys and girls can do as disciples, showing their "loyalty, courage, self-sacrifice, and will to serve," in the church and community.

Sing—or learn—Mrs. Cecil Francis Alexander's famous Saint Andrew's hymn, "Jesus Calls Us, O'er the Tumult," to be found in almost every hymnal.

Hofmann's "Christ and the Rich Young Man" (Brown 186*) may be pasted in the pupils' notebooks, with explanatory comment written in by the pupils (in their own words). Procure, or make, models of fishing-boats, and an Oriental house such as Levi may have occupied.

CHAPTER XII

KEEPING THE SABBATH

The Sabbath is one of the oldest religious institutions of the human race. Its proper observance has been a mooted question in different ages and among various peoples. At the present day the struggle between the "Puritan" and the "Continental" Sunday is far from settled. Perhaps no persons are more directly involved in the outcome of this controversy than our boys and girls! A genuinely Christian observance of the Sabbath, that is, of Sunday, will be one which is inspired by Jesus' example and teaching.

Aim.—The significance, accordingly, of this lesson is manifold. The pupil should first of all be given a definite impression of the ancient Jewish observance, in which our Lord was brought up: both its foundation principles, as laid down in the Law, and the scribal elaboration of them. Then he should grasp clearly the points of departure from the scribal observance to be seen in Jesus' practice, and also Jesus' reply to his Pharisaic critics. This will prepare for Chapter XIII, which describes the growing opposition of the scribes and Pharisees; and help to fill in more fully the details of the popular estimate of Jesus and the reaction to his message.

But, above all, the pupil should gain from this chapter a definite understanding of Jesus' principles, with an attitude of appreciation for them. This will afford him the guidance he needs (and soon may need more

than ever) when he faces the question of Sabbath observance to-day—and to-morrow.

Centers of stress.—The old Jewish observance of the Sabbath, as contrasted with the nations "which knew not the Law," and also as contrasted with our modern customs (neither so rigorous as those of the ancient Jews, nor yet so lax as those of the ancient Gentiles, who "accounted each day alike"). The beauty of the old Jewish observance, beginning with the lighting of the Sabbath lamp on Friday evening. The real requirements of the Law *versus* the scribal elaboration of rules. This forms the setting for the story of Jesus and his disciples walking through the fields and plucking the ripened grain. The Pharisees' objection and Jesus' reply—stress the argument sufficiently to show Jesus' familiarity with the Old Testament, his readiness in replying to his opponents, and the deep principle involved in his words, "The Law of Mercy" (p. 88).

The problem of keeping the Sabbath to-day. Jesus' example. Deductions therefrom. The charming and classic little episode of Mary and Martha as expressing the right *spirit* of Sabbath observance.

Procedure.—Where does our observance of Sunday come from? Trace its origin in the Jewish Sabbath —transferred to the "first day of the week" by the early Christians in commemoration of Jesus' resurrection; but in Jesus' lifetime the Sabbath was Saturday, and every Jew was bound to keep it. How have we seen our Lord observing it (for example, in Chapter IX)? Have one of the pupils describe the Jewish customs connected with the Sabbath. Ask another to relate the scribal exposition of the Law and give the meaning of their "fence" or hedge about it. Let the class discuss briefly the value and danger of such rules.

Bring out Jesus' emphasis upon reasoned motives, implying the spiritual freedom of the individual, in place of the perfunctory observance of rules. This is a principle of religious life for which the young adolescent is ready.

Have some one look up the permission in the Law (quoted on page 87)—also Leviticus 19:9–10—and tell the story of Ruth (Study Topic 4). At the proper place, read 1 Samuel 21:1–3, 6, 10, the story of David at Nob. Bring out clearly Jesus' argument from analogy (page 88); but do not stop here. Make clear the vital principle involved in his final words.

Application.—The story itself carries its own application, into which it should now be merged ("How to keep the Sabbath"). Jesus' example illustrates, his teaching explains, the proper observance—rest, worship, and works of mercy. How ought we to apply this? Are games on Sunday afternoon within the meaning of his counsel—baseball games as well as checkers? swimming? tennis? golf? or merely walking in the parks or through the woods and fields? And what about getting lessons for Monday?

One thing seems certain at least: we have no right to "enjoy ourselves" at the expense of others' toil on Sunday (excursions, movies, professional games, etc.). Discuss this, and try to arrive at something definite to which the majority of the class agrees.

Another principle is clear, namely, that worship, rest (both physical and mental), and good deeds come *first;* and all things else are to be judged according as they support or hinder the maintenance of the *spirit* of Sunday. This spirit—exemplified in the quiet attitude of Mary—should govern all our observance of the sacred day. Jesus does not lay down rules, as the

scribes did; but he gives us the key—simplicity, quietness, and devotion. "Few things are needful—indeed, only one."

Activity.—Use notebooks in covering the Study Topics. Where was Bethany? (See the picture in the textbook; also Wilde *222.*) It was the traditional home of Mary and Martha. Hofmann's "Bethany" (Brown 807) is well known. Siemiradski's painting (Brown 870*) is both charming and realistic. Locate the town on the large Class Relief Map you are making.

Plan some particular "good deed" which the class can do next Sunday. You might ask your pastor for suggestions; or even invite him to visit the class and discuss the question of Sabbath observance with them.

Learn Whittier's beautiful hymn, "Dear Lord and Father of Mankind," with its lovely third verse,

> "O Sabbath rest by Galilee!
> O calm of hills above,
> Where Jesus knelt to share with thee
> The silence of eternity
> Interpreted by love!"

Find or compose a prayer suitable for use on the Sabbath, for example, one like the following (but let the prayer be in the pupil's own words):

O Lord, who hast ordained that men should labor six days and keep the Sabbath holy; grant us so to live this day that we may gain refreshing rest for mind and body; that we may come into thy presence and be still and know that thou art God; that we may be filled with the spirit of thy Son, Jesus Christ, who went about doing good on the Sabbath, and rose from the dead on the first day of the week. Accept our service and our worship in his name. *Amen.*

CHAPTER XIII

THE OPPOSITION OF THE SCRIBES AND PHARISEES

If it were not so evident even in the early chapters of the Gospels, or if the fact were not so well known through our familiarity with the sacred books, it would appear almost inconceivable that men—religious men, the spiritual guides of the Jewish nation—opposed our Lord, hindered his work, and finally (their suspicion and distrust deepening into hatred and violence) procured his death on the cross. It would be inconceivable, so profound was the tragedy, not of Jesus but of human nature, of Judaism, of scribal religion, of men who "loved darkness rather than light" and whose self-assurance totally blinded them to the light of truth.

We adults have forgotten the shock which this tragedy once gave us, but our pupils, like the earliest disciples and apostles, now face it fully. It is one of the problems of the life of Christ, not only for scholars and professional students of the origins of Christianity, but for boys and girls who realize vividly the greatness and goodness of the Master and his undeserved, unjustifiable end. Why did Jesus die? That is one of the great questions which this course should help to answer. Already, early as it is, we see the opposition rising, and it must be accounted for. The tragedy had human actors. It was no blind chance or accident, or any black, overwhelming fate which led Jesus to the

cross (as if Æschylus or Euripides had written the Gospels). How, then, did the opposition begin?

Aim.—This lesson should help the pupil to answer these questions, and enable him to see that the opposition was not due to failure on the part of Jesus, nor to foggy, abysmal ignorance or blind fanaticism on the part of the scribes, but to the professional jealousy and prejudice of fairly good men who, starting out in the wrong direction, grew more and more violent and prejudiced until in the end their antagonism was irreconcilable and criminal.

Centers of stress.—The position of the scribes as teachers of the Law, their learning and their influence. The Pharisees as "models of piety," as devotees of the scribal religion. The Sadducees of Jerusalem—a conservative minority, powerful in politics and aloof from the life of the people. The contrast between the method and content of Jesus' teaching and that of the scribes. Hence their immediate suspicion and growing jealousy, breaking out openly in the Sabbath-healing controversy (p. 95). In spite of this, the people loved and honored Jesus, and came to him for healing. Let the final stress be on Jesus' continued ministry and popularity, not on the controversy with his opponents.

Procedure.—For the sake of variety, the Study Topics may be introduced first in this lesson. Let different pupils answer the questions in Topic 1. Use the answers to build up a concrete picture of the environment of Jesus' early ministry—note the influence of the scribes and Pharisees on the hearers of Jesus; imagine their comments on his synagogue discourses, their sharp criticisms of his fellowship with outcasts, and his unconventional and unprofessional freedom of

speech and conduct. Recall earlier instances of friction (pp. 78, 79, and 87).

Make it clear that they were not bad men, those teachers of ancient Israel, but good men fearfully prejudiced and narrow, too sure of themselves and with scant room in their hearts for the love of God. They *might* have become great Christian leaders—"scribes instructed in the kingdom of God, bringing forth out of their treasures things new and old" (Matthew 13: 52). Instead, they followed the line of professional and class interest; and each incident in their relations with Jesus only drove them to deeper antagonism and more bitter hatred. The teacher herself will have to make this clear. It does not lie on the surface of the narrative—for the simplest of reasons: namely, that by the time the Gospels were written, the Jewish synagogue and Christian Ecclesia were in open breach, and no good thing was credited to the one by the other. (We see this reflected most clearly in the Gospels of Mark and John.) The sections in Mark 2 and 3 (Topic 5) may be read in class in order to show the progress of the opposition. Make the final note, however, Jesus' continued popularity and influence, as already suggested.

Application.—Is all the wrongdoing in the world done by utterly wicked and hateful beings? Is not the thing called *sin* fairly common and widespread? Men and women in good circumstances, boys and girls reared in excellent homes sometimes say words and do deeds wholly unworthy of themselves, their parents, and their friends. There is no one who does not need to be on his guard against sin, which "lieth at the door." Especially, "let him that thinketh he standeth take heed lest he fall." The fault of the scribes and

Pharisees was not that they were not good men (see Luke 18:12; Matthew 23:2–3), but, rather, that "they trusted in themselves that they were righteous, and set all others at nought" (Luke 18:9–14; 16:15). This is the worst vice of many good people—cocksureness, profound self-assurance—and see what it led to in the case before us! Let us guard against it.

Another fault was their acquiescence in a class prejudice, a professional jealousy. Nicodemus, Joseph of Arimathæa, and others were secret followers of Jesus, at least later on—but we hear no single voice of protest against this class judgment upon Jesus now while the opposition is developing. Class prejudice, class loyalty, devotion to one's own clique or "gang" may be a very dreadful thing and lead to crimes and sins unless the individual is strong enough to demand intelligence and morality in his "crowd." The same is true of patriotism, which sometimes is misguided, as in the notorious saying, "My country, right or wrong." Here is a fault for us to beware of, especially in this free country where liberty is safe only so long as the citizens are honest, intelligent, and morally enlightened.

Activity.—Notebooks and Study Topics. Find copy of a manuscript roll in uncial letters in museum; or see picture in some history of the biblical manuscripts.

CHAPTER XIV

SEEKING THE LOST

PSYCHOLOGICALLY, this chapter should be closely related to the two preceding, as a study of Jesus' early ministry and of his relations with the people generally. The final note should be positive and constructive, not controversial (which will almost of necessity be the impression left by Chapters XII and XIII). The present chapter takes account of the Pharisaic controversy, which our Gospels, following the lead of Mark, place at the very outset of our Lord's career. But the positive purpose of Jesus, not to refute his opponents and calumniators but to seek and to save the lost, should be clearly developed. The opposition of the Pharisees was incidental, and grew out of his ministry to the "lost" (that is, those whom the Pharisees scorned as "lost"—ignorant of the Law and neglectful of its requirements).

Aim.—The aim, therefore, is to show Jesus at the very beginning of his ministry setting out to win the outcast and despised among his countrymen for the kingdom of God. His motive is to be seen in his own statement of his purpose, in a series of parables. The pupils should be led to appreciate this situation, the almost impossible standards set by the scribes and Pharisees, well-meaning but unsympathetic leaders; the resulting despair of the "people of the land"; and Jesus' confidence in the love and mercy of God and his bold proclamation of the divine rejoicing over the recovery of the lost.

Centers of stress.—The contrast between Jesus' fellowship with sinners and the Pharisees' ostracism of the outcast. The *motive* of Jesus' association with them. The example of the Divine Compassion—God's love and care for all his children. The simple parallels of the recovered sheep and coin, and the joy of God ("joy in heaven") over the restored sinner. The response which we ought to make to the love of God (p. 101). The characters of the two brothers, especially the one who stayed at home: a good son, but selfish, proud, unloving. Just so the Pharisees were fairly good men who spoiled their goodness by their complete self-assurance and their hardness of heart in judging others.

Procedure.—What had Jesus set out to do on his return to Galilee? (p. 62). He announced the coming of God's kingdom; he called men to repent and prepare to enter it; he tried to win people—rich and poor, high and low, educated and ignorant, good and bad—as members of the Kingdom. Recall briefly by means of question and answer his first preaching in the synagogues, the call of the disciples, the resulting controversy with the Pharisees. The Pharisees objected not only to his teaching but especially to his conduct, his neglect of the "traditions of the elders" which they had added to the Law, and his fellowship with "publicans and sinners." His conduct was scandalous in their eyes, for they had no sympathy with his purpose. What was this purpose? To-day we shall see how he answered this question, how his motive was based on the highest of principles, the beneficent example and boundless love of God.

Have members of the class tell the stories of the parables in this chapter. Be sure the significance of

each is clearly brought out, and with sufficient detail; though the details are significant only as giving more reality to the pictures—they are not to be allegorized. Members of the class may have seen the sheep-grazing of our Western States. You may be able to bring an old discolored copper coin to class to illustrate the second parable; and see Millais' picture (Brown 830).

The parable of the young spendthrift and his brother may be used for class discussion—if anyone is found who admires the older brother sufficiently! Conclude with emphasis upon the love of God which is greater than the Pharisees could conceive, or than we ourselves often realize.

> "For the love of God is broader
> Than the measures of man's mind;
> And the heart of the Eternal
> Is most wonderfully kind."

This was Jesus' motive; he was the manifestation of the love of God (Titus 3:4), the Incarnation of God himself, who *is* love (1 John 4:8).

Application.—What should be our response to the love of God? Both in our attitude toward others and relatively to our own shortcomings, sins and failures? —Sympathy for others; confession of our own (not others') sins; forgiveness of others and renewed consecration to God's service. See Matthew 5:16 (p. 98) and 5:48 (p. 116). Give the answer in our Lord's words: we should set before us the example of God's mercy and care for each individual; we should try to be "perfect, as He is perfect" in love, in holiness, in patience.

If God so cared for the outcast and despised in Jesus' day, do you think He cares for the unprivileged

and unfortunate to-day? Would Jesus visit people in slums and bad neighborhoods to-day? Does your church do anything to visit and help the unfortunate? Are you doing anything to help them, sharing in this work? Note that Jesus did not organize some society for the "improvement of the masses," but mingled with them himself, taught them, and inspired them to live closer to God. Mere "charity" (clothes and food and shelter) is often very important and is not to be scorned; but the really finest thing the church or its individual members can do for the unfortunate is to make friends of them, inspire them to help themselves, give them a vision of a better life (through education, religion, better citizenship), and encourage them in seeking it. At the same time, unwholesome or unjust conditions of life and labor must be remedied. For example, "tenements" should be torn down and real homes built in their stead.

Activity.—Discuss some field of social service in which your own church or community is interested. Can the principles and motives of Jesus' ministry to the unprivileged be more fully applied to this work? Arrange to share as a class in this activity.

If your own community or church has no such interest, can you not discover some need close at hand? At least, the Social Service Department or board of your church will give you suggestions if you will write them. There is plenty to do in the nation generally for your class to have a share somewhere.

Millais' "Lost Piece of Money" (Brown 830) is beautiful, but the pupils probably know it quite well already. Doré's "Prodigal" (Brown 2284) is full of feeling; but Morelli's realistic work (Union 153*) is less well known and hence more striking to the aver-

age person. Molitor's rosette (Brown 96) is classic in conception and execution.

Make model of sheepfold and procure carob pods, adding them to the Class Collection. Procure or make models of lamp (use clay) or broom (use twigs or bits from an old whisk broom). Learn Faber's hymn quoted above.

CHAPTER XV

THE SERMON ON THE MOUNT

The next five chapters form a group by themselves. Their subject-matter is taken from the Sermon on the Mount and is intended to present the teaching of Jesus in more detail. The pupils will already have gained (1) an impression of Jesus' character and his own conception of his mission, and (2) a picture of the opening events of his ministry of healing and teaching, and of the resulting collision with the accepted religious leaders of the people. Now should follow the presentation of Jesus' teachings. These lessons are all important and should not be skipped.

Aim.—The purpose of the present chapter is to introduce the pupils to the Sermon on the Mount, that is, to Jesus' own exposition of the principles of the gospel.

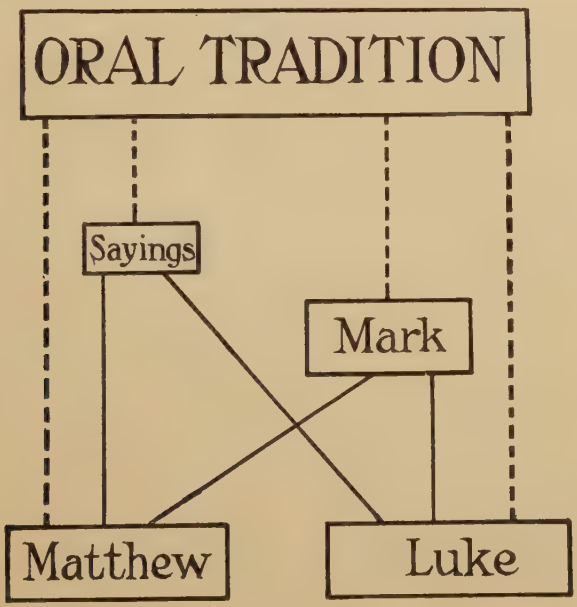
Centers of stress.—Jesus' recognition of the supreme need of his people, repentance and righteousness and knowledge of God—more important than the healing of their diseases. Hence his message of the "righteousness of the kingdom of God." This is found mainly in the Sermon on the Mount.

How the Sermon came down to us. What the people would remember in after years of Jesus' teaching. The two accounts in Matthew and Luke and the explanation of this situation.

The subject of the Sermon. Who are to enter the kingdom of God?—Those who are like God. Elaboration of this in the Beatitudes. The desire to be like God a higher inspiration than the determination to observe rules and external requirements. Jesus' teaching inspires people to imitate him, to love and trust and obey their Father in heaven.

Procedure.—What did Jesus do as he visited the scattered villages of his homeland? (Healing the sick and teaching.) Ask for an expression of opinion as to why Jesus valued teaching more highly than healing. What was it that Jesus was teaching in the synagogues and elsewhere, as he journeyed about Galilee? We are to study in the next five lessons Jesus' teaching—much as he must have delivered it to the congregations on Sabbaths, and to his followers and disciples during the week. It is found in the Sermon on the Mount (Matthew 5–7; Luke 6:20–49).

Make clear the process by which our Gospels were written, that is, the way in which the original oral tradition of the life of Jesus came to receive its final written form. This can best be done with a blackboard, perhaps as follows:



Point out on a wall map the probable *provenance* of the various Gospels:

Jerusalem, Cæsarea or Antioch—"Sayings of Jesus";
Rome—Mark;
Antioch—Luke;
Syria, or perhaps Asia Minor—Matthew;
Ephesus—John.

This will suggest to the class the wide geographical expansion of the church at the time when our Gospels were written. The main point, however, is that these various writings, compiled in widely sundered regions, go back ultimately to trustworthy oral accounts of the life of Jesus. The process of composition—or compilation—explains their divergences; but it is the integrity and reliability of their sources which explains their manifold and obvious agreements.

This part of the lesson should be covered as briefly as possible to secure clear comprehension; and pupils beginning to study ancient history in high school will perhaps be prepared to recognize the process as identical with that by which ancient records generally were composed (oral traditions, documents, revision, and compilation). It is not the same thing as modern newspaper reporting of contemporary events, speeches, religious movements.

But the last half of the lesson should introduce the Sermon itself, thus reported to us—its subject, the requirements to be met by those who are to enter the Kingdom, the conditions of discipleship, the "new righteousness." There may be some difficulty with the Beatitude pronounced on "them that mourn"; explain that this meant the oppressed and disheartened who looked for the coming of God's reign as their sole

hope of social redemption. It may also have meant those who sorrow over their sins (with the "godly sorrow that worketh repentance") and who "hunger and thirst after righteousness." The "meek" were those who refused to take the sword in mad, hopeless revolution against political tyrants (see p. 50); the verse is quoted from the Old Testament (Psalm 37:11). But it means even more than this; it means the *humble,* those who think lowly of themselves and as highly as possible of others.

Note that Jesus does not pronounce happy or "blessed" those who enjoy external possessions, wealth, position, or descent from Abraham (p. 45); but those who share a certain spirit, characterized by humility, meekness, self-dissatisfaction, sorrow for sin, mercy, purity of heart, peace-making. Men had come to John the Baptist to inquire what they must *do* to be saved (p. 45f.); the same question was doubtless asked of Jesus (p. 109), and his answer is given in the Beatitudes. It is the spirit of those who are pleasing to God and worthy to enter His kingdom which our Lord describes in these seven verses.

Application.—(1) Jesus might have written down his message in a book and given it to his disciples to copy and explain, like the philosophers and their followers. Instead, he taught them by word of mouth, and "wrote his Gospel in their hearts." They in turn were to teach others, and these still others, until the Gospel is "preached to every creature." Back of the book is the life; and the medium for manifesting that life is still human lives, not merely books and letters. Disciples of Jesus to-day are called to share in making him known through their own lives, and through their associations and friendships with others. Do the boys

and girls of your class realize this vital principle of the "personal Christian mission"?

(2) The conditions of entering God's kingdom are still the same as when Jesus taught his followers on the mountain; we must be like God, we must be possessed of a certain spirit—of love, pity, gentleness, humility, purity, a spirit of peace-loving and peace-making. To possess this spirit is the mark of the true child of God, the true disciple of Christ, the true inheritor of the kingdom of heaven. How can we manifest this spirit to-day? First of all, how can we *gain* it?

The possession of this spirit marks out the Christian boy or girl wherever he or she is, at home, at work, in school, or on the playground. The Christian life is not something to be put on when one "joins the church" or is confirmed or "grows up"; it must begin in the daily life of every one of us, as soon as we are able to recognize it as something higher and better than the life we live now. It is an *ideal;* but that does not mean it is unreal or unattainable, "too hard for human flesh and blood"; rather, it means that unless we have striven toward it and really tried to attain it we have not truly lived.

Activity.—Look up the two versions of the Sermon on the Mount, and compare them; for length, for content (for example, each begins with the Beatitudes and ends with the Parable of the two houses), for setting (Matthew says "the mountain"; Luke, "in a level place"), and for the audience addressed.

Have the pupils copy your blackboard diagram, showing the growth of the Gospels, into their notebooks under Study Topic 3.

See that the Beatitudes are memorized (Topic 6).

Some pupils may know them in another version. This makes no great difference; but point out that our English versions represent various translations of the ancient Greek text (itself a translation of Jesus' words which were originally in Aramaic).

There are several good pictures of Jesus preaching to the multitude. Hofmann's (Brown 1010*) is perhaps best for our purpose. Noack's (Brown 1884) is symbolic in its grouping and a little confused.

CHAPTER XVI

JESUS' TEACHING AND THE LAW

Since Judaism was the religion of the divine Law, and the study and practice of the Torah was its very heart and vital core, Jesus was now about to discuss and interpret the most sacred thing in the world for his fellow Jews. He was led to this not only by its importance in the religious life of his people, nor simply because it was the main issue in his relations with their accredited teachers, but because of its actual value, its real truth as a revelation of the will of God. Christian teachers sometimes underrate the Old Testament and especially the Law; but our Lord did not—for him, "till heaven and earth pass away, one jot or one tittle of the real Law shall in no wise be abrogated or become void." His interpretation was both deeper and broader than that of the Pharisees; but he reverenced the "commandment" as "holy"; he saw in it the expression of the Father's will, no less than his legalistic opponents.

Aim.—Our purpose in this lesson is, accordingly, to see how Jesus accepted and interpreted the ancient Law of his people as the Law of God; and, directly following this, to lead the pupil himself to understand and to accept the principles of that Law as interpreted by Jesus.

Centers of stress.—The importance of the Law in Jewish religion. The impression which went abroad that Jesus was undermining its authority. His reply:

not to destroy but to fulfill was his purpose, that is, to deepen its meaning, to develop its basic principles and bring it to final perfection, as the complete expression of the will of God for man. The Law sacred to Jesus. Examples of his interpretation: the Law against murder (broadened, along its essential lines, to include anger); the Law against oath-breaking (which in the original, divine intent implied the duty of truth-speaking on all occasions); the Law against excessive retaliation or revenge (which Jesus showed to lead to the law of universal love, even love of enemies). The "works of piety" still binding, but to be done in a finer spirit than that of the self-righteous Pharisees. The love of display has no place in Jesus' religion. The Summary of the Law, brief but all-inclusive.

Procedure.—Picture the study of the Law in Jesus' time, in the synagogue, the school, and home. Jesus himself had studied it carefully from early boyhood. Have some one recall what was said in Chapter III about the importance of the Law in Jesus' early life, at home and school. Have another describe the work of the teachers of the Law, or scribes (Chapter XIII). These teachers were highly honored and heard with respect whenever they conversed with people, as at dinner in their homes or on the streets. "The wise," as they were called, were expected to talk of little else than the Law and its applications; their whole conversation was to be about sacred things.

Jesus was accused by the scribes and Pharisees of attempting to undermine the people's faith in the Law. This calumny gave him the opportunity to state clearly that he did not intend anything of the sort. He came to "fulfill" the Law, to interpret it more truly as the Word of God, and to apply it more broadly, even to

the motives hidden in men's hearts (p. 112). To-day we are to study Jesus' interpretation of the Law: specifically, the laws against murder and revenge and the breaking of oaths; and also his teaching about the "works of piety" practiced by the Pharisees.

This will make a good discussion lesson. Bring out the fact that the Law was very old, even in Jesus' days; that parts of it go back to the time when the Hebrew tribes were nomads in the desert, and when their idea of God was simple and primitive. For example, they pictured Yahweh as allowing them to take "an eye for an eye and a tooth for a tooth," because that was merciful compared with taking another person's life in revenge for some injury, or exterminating his whole family. Jesus recognized that the Law was limited by its origin in far-off days ("Ye have heard that it was said to them of old time. . . ."; and compare Mark 10:5); but he saw that the principle or motive in each case was good and needed only to be extended and reenforced.

Bring out the fact that in each case the ruling motive with Jesus was *love*: love for God, love for one's neighbor. "Love is the fulfilling of the law." These words are Paul's; but Jesus said the same thing, in stating the Summary of the Law (p. 118). If a person loves God and his fellow-men, he will not hate, or tell lies, or seek vengeance, or display his own piety as superior, or be stingy and mean; while prayer, charity, and self-denial flow immediately from the heart of such a person. Link this up with the character described in the Beatitudes (Chapter XV).

Application.—As already suggested, the Law, interpreted by Jesus, is binding even to-day. Are there any situations in our lives to which the law forbidding

revenge applies? the law against hatred? the law about telling the truth?

Point out that oaths in court are not forbidden; we are not living under a completely Christianized social order. But *between Christians* the oath should be entirely unnecessary. Hence the "light oaths" or "swearing" so habitual with certain uneducated and bad-mannered persons are not only foolish and meaningless and a mark of low breeding; they are positively wrong. If meant seriously, they should not be used among Christians; if not seriously, they are profane and irreverent

Can you picture a community governed by the law of love? Would there be any injustice, any hatred, lying, cheating, false accusing, slander, in its life? Imagine what its newspapers would look like, with all these things left out! This is the Christian ideal, and when the reign of God is realized this will be the actual condition of human society. Some of the features which will be missing are war, class conflicts, race antagonisms and riots, industrial struggles with their strikes and lockouts. This is not utopian dreaming; it is the matter-of-fact Christian idea of the new world; it is the plan for future advance along the lines pointed out by Jesus, in obedience to his commands and inspired by his spirit. And not only preachers and prophets of our own, but great statesmen and generals and leaders of industry the world over are saying to-day that if civilization is to survive, these ideas must be carried out. Boys and girls of to-day have an opportunity to make and enjoy a better world than the one in which they were born: the old one made better, brought somewhat nearer to Jesus' vision, more completely controlled by the laws of the Kingdom of God.

Activity.—Memorize the Summary of the Law (Matthew 22:35–40). Go over the Ten Commandments and apply the test suggested in Topic 5. (This may be done to advantage on the blackboard and in the notebooks.)

See that the class realizes that almsgiving is a duty ("Christian stewardship"), and plan, if you have not already done so, some corporate act of stewardship. Reserve the discussion of prayer for the next lesson.

CHAPTER XVII

PRAYER AND THE LORD'S PRAYER

The practice of prayer is one test of true religion. The religious person who never or seldom prays is not living to the full the religious life, is not realizing the most glorious potencies of his own profession.

Prayer is more than a "commerce with the unseen." It is no magical means of compelling supernatural forces to aid our weak human endeavors—or render them unnecessary. It is, rather, the natural expression of that deepest possible intimacy of the soul, fellowship with God. By it are expressed our dependence upon Him for all good gifts, our thanksgiving for His multiplied benefits, our intercession for others, our penitence and confession of sin, our adoration of His majesty, wisdom, holiness, love. The greatest spiritual geniuses of the race, far from finding prayer unnecessary, have found it indispensable—as the very air they breathe, the "light by which they see light," the life of the soul. We expect Jesus' words upon prayer to have all the force of his own experience of the spiritual life, his divine intimacy with the Father, his unbroken communion and fellowship with the One "whom no one knoweth save the Son."

Aim.—Our aim in this lesson must therefore be to lead the pupil to recognize prayer as a vital necessity of the inner life; leading him to look to Jesus for counsel and example in praying, and to establish in his own daily program the habit of prayer.

Centers of stress.—The prevalent use of the Lord's Prayer, satisfying the spiritual needs of untold millions. Jesus' own example—prayer was a vital reality to him and welled up out of the depths of his heart. He could teach, because he first lived what he taught.

How to pray and what to pray for. The conditions of effectual prayer (p. 121). The petitions of the Lord's Prayer, one by one, explaining their significance. Stress finally the need for learning by doing—learning to pray by praying! It is a matter of experience, not theory; and we learn by experiment, adventure. Urge the adventure.

Procedure.—A good beginning might be to discuss the practice of prayer as far as the pupils themselves share in it. Of course they share in the prayers at public worship, invocations, etc. But do any of the pupils go beyond this public and collective praying, and use it in their own private lives? This need not be an "experience meeting," but the teacher ought to know whether or not the pupils engage in the practice of prayer.

Ask if Jesus prayed often, judging from the statements in the Gospels (compare p. 121). Can he not, therefore, teach us?

All men pray some time or other. For example, Epicurus, the philosopher credited with doing most to destroy men's faith in the gods of their fathers, was discovered one morning coming from the temple of Apollo where he had spent the night in prayer. Before the final battle of Port Arthur, it is said that one of the Japanese generals went out to a hilltop, clapped his hands toward the north, south, east and west, summoning and invoking his ancestors to protect and aid

him in the conflict. In great crises men almost always turn to prayer, seeking strength and support from some power greater than themselves. But with Jesus, prayer was not a resort in desperate crises; it was the habit of every day.

Jesus' disciples asked him to teach them to pray (Luke 11: 1), and he answered by giving them the "Lord's Prayer." That is what we are to study to-day. But, first of all, let us answer the questions, "*Why* do we pray?" and, "*How* should we?" (P. 121, "How to Pray.")

The teacher may wish to ask various members of the class to explain the petitions of the prayer as given in the textbook. The final emphasis, on the necessity of learning to pray by *praying,* ought to be made by the teacher.

Application.—The most direct application will follow immediately, and has been already given in the suggested lesson treatment above. There is such a thing as the *art* of prayer, the *art* of worship, mastery of the language of communion with God. We want to learn this, to know how to talk with God and hear Him speak. Many of us still use the old formula of childhood, "Now I lay me down to sleep, . . ." It is not a bad prayer; only it does not cover enough to suit the needs of a boy or girl in eighth grade or high school. Other prayers should be learned, just as we learn hymns for use in worship. Chiefly, of course, we ought to learn and use the Lord's Prayer, and we ought also to learn to pray without using any set form, but simply speaking out from the heart—"heart to heart." Such praying ought to be habitual and frequent, many times in the day, whenever the need or desire arises. If God is really our Father in heaven,

as Jesus teaches, then talking with Him should be the simplest and most natural thing in the world.

But it is a good custom to *prepare* for our prayers; to sit down and think over the petitions we are about to offer and make sure they are worthy; to become fully aware of what we are about to do, namely, to enter the presence of the eternal God, our Father in heaven, who created and sustains all things in heaven and earth, visible and invisible. Such preparation will prevent us from becoming irreverent, petulant, selfish, wordy, and formal in our prayers.

Another thing to remember is that, following Jesus' example, every prayer should be conditional—"If it be thy will" (Mark 14: 36). For God's will means what is best, for us and for our neighbors and for all the world; it means what is in accordance with God's plan for our lives, which it should be our highest ambition to work out with him and under his guidance.

Is it ever permissible to ask for *things*—advantages, opportunities, books, friends, money, health, a watch, an automobile, and so on? Yes, moderately; if we ask in the right spirit and wish to use them for God.

And one thing more—let us not suppose that we can learn all about prayer in one lesson, or in one week of daily prayers. The disciples had been praying all their lives when they came came to Jesus and said, "Master, teach us to pray, as John also taught his disciples." We have only made the beginning, even if it is the very best beginning, when we have discovered that prayer is *real;* that God actually hears us and we hear Him. Imagine the wonder of the first telephone message, when words spoken miles away were audible to the listener. Even more wonderful is it to hear the

voice of the eternal God speaking to us as His children. It is the perpetual miracle of prayer.

Activity.—Discuss concretely the practice of prayer —making a list of suggested subjects, and perhaps naming books of devotion such as *The Book of Common Prayer,* which is the classic devotional treasury of our English-speaking world; or the collections now so popular, such as *Prayers Ancient and Modern, The Child's Book of Prayer, The Meaning of Prayer, A Chain of Prayer Across the Ages,* and others. Do the pupils have special places and times for prayer—for example, the bedside, in chapel, out of doors; at morning or at bedtime in the evening? Do they use "ejaculatory" prayers during the day? Do they pray for others?

Compose a class prayer, the pupils themselves suggesting the petitions and their wording.

Cover Study Topics in the notebook. Use the picture of "The Pharisee and the Publican" by Doré (Wilde 108*) or the one by Tissot (N 68).

CHAPTER XVIII

TRUST IN OUR HEAVENLY FATHER

Jesus' teaching regarding prayer grew naturally out of his confidence in God, to know whom is its highest end. His assertion of the conditions to be satisfied before entering the kingdom of God, his description of the kind of character pleasing to God—all this was based directly upon his conception and consciousness of his Father in heaven. It is not necessary to enter into the metaphysical realm of the divine and human "natures" or the "persons" of Father, Son and Holy Spirit, to teach this lesson or to learn what Jesus taught about God and his practice of this faith in daily life. Man's conception of God, and his response to it, are the measure of his spiritual and ethical development. Jesus, who stands before us as our Leader and Master and great Example, must have much to teach us about God.

Aim.—The purpose of this lesson is to enable the pupil to realize the significance of Jesus' conception of God, and to share Jesus' trust in the all-wise and all-loving Father.

Centers of stress.—Jesus' emphasis upon the ethical *character* of God: His goodness and mercy and love, rather than upon His transcendent majesty, eternity, omnipotence. God not remote but intimately near—"not far from every one of us," as Paul said. His care for even the least of his children. Therefore their trust in him should be implicit and complete. His counsel against overanxiety, "Consider the lilies."

Jesus' own example the proof of his teaching. The

story of his confidence and courage in the storm. The secret of his courage—not perfect knowledge nor supreme power but utter trust in God. Such faith not peculiar to Jesus, but open to every one of us. Our need to take upon us his "yoke" and learn from him to trust God as our Father in heaven.

Procedure.—We have seen how the people despaired of God, aware that the requirements set forth by the scribes and Pharisees were too high for them, and could be met only by persons with sufficient leisure to observe the whole Law and the "traditions of the elders." Picture the despair of persons who feel that God does not care for them, or has actually turned against them. This will bring out the significance of Jesus' confident proclamation of God's love and care for His children. It was like release from the prison house. Ask the pupils to describe Jesus' conception of God; and ask if this was theoretical, or was not, rather, the result of Jesus' immediate consciousness of God.

Let the class tell the story of the storm and Jesus' calm words of rebuke to the wind and waves.

Discuss the various explanations of courage: recklessness, fanaticism, unselfish devotion to a great cause, love for another person, trust in God which entirely takes away thought of fear. If Jesus had been a selfish person, thinking chiefly about his own safety, would he have been the one who stood up in the boat and commanded the winds and sea to be silent! "Perfect love casts out fear"—and love implies confidence and trust.

Application.—Everyone desires to be courageous; at least, no one wishes to be thought a coward! Is there any truer secret of courage than that of Jesus? If a

person is sure he is in the right, and confident of God's approval, then nothing can persuade him to be afraid. "I am on the Lord's side," said one of the Jewish psalmists; "I shall not greatly fear what man may do unto me."

And such trust in God gives one confidence in the face of physical dangers—the fear of the dark, or of disease, or death, or the terrifying prospect of an operation, or an examination at school—all these annoying hobgoblins of the imagination may and ought to be banished by trust in God. Boys and girls, as well as adults, are often the victims of all sorts of fears and forebodings. Let us learn to substitute trust in our loving Father in heaven for the fears and worries that drag us down to despair, weaken us, and destroy our courage!

Activity.—Find the lake of Galilee on the wall map (or the relief map which is being made) and show pictures of boats—for example, the excellent ones in Chapters V and VI of Schofield's *Where He Dwelt.*

Look up the passages referred to in Topic 5. Cover the Topics in the notebooks, and make sure of the memory work suggested.

"Peace, Be Still," by Dietrich, may be inserted in the pupils' notebook (Union 126*); or Doré (Wilde 78).

Study the relief map and show how storms may be caused by the proximity of snow-capped Mount Hermon and Lake Galilee, whose surface is over six hundred feet below sea level. See Crosby, *Geography of Bible Lands,* p. 122.

Pressed flowers from Palestine may be added to the Class Collection, and a model of an Oriental oven made with clay.

CHAPTER XIX

THE TWO HOUSES

Among all the religious teachers of mankind none was more practical than Jesus. For all the grandeur of his moral and religious principles, religion was never a theory or "vision" or "view" with him. It was the fundamental reality in life; and until a person had *practiced* religion, and become aware of its all-encompassing reality through actual contact with God and daily living the life of the spirit, he had not really begun to live.

Our age claims for itself the distinction that it is "thoroughly practical." It should therefore welcome the teaching of Jesus, who absolutely insisted upon reality in religion; who scorned cant and pretense and make-believe; who concluded his greatest sermon with a parable of housebuilders, one practical, the other not; and who drove home the meaning of his greatest parable with the words, "Go, and do thou likewise."

But for all our praise of the practical we need often to be reminded that Christianity is not a system of ideas, nor a theory of the universe, but a way of life. Boys and girls need this reminder. Who has not seen or cannot remember the youthful theorist about things spiritual, utterly neglecting his obvious duty to parents, brothers and sisters, or school work? Such a boy was once described by Jesus (Mark 7: 11). It is a common enough fault in adolescence—and sometimes appears even later!

Aim.—Our aim at this time should be to make the pupil aware of the intense practical reality of the religious life as its principles have been presented by Jesus. It will do little good to assent to these principles intellectually without carrying them over into daily living. They must be practiced to be held in truth.

Centers of stress.—The standard of judgment between "good" and "bad" persons—Jesus' standard of reality contrasted with the artificial tests of the rabbis. What makes a person good? Actual practice of religion versus fine sentiments and nice phrases and interesting opinions. The wisdom of the first builder contrasted with the folly of the second. The storm was only the "crisis"—the judgment, or test—through which each man's work was passed. The similar test of the Last Judgment. Every human life to be measured finally by some standard, to determine its worth or its waste, its success or failure. The final test, in the judgment of God, is not knowledge or opinions or good intentions—but accomplishment, actual practice of virtue, of love and mercy and generosity.

Procedure.—What does the class think was the impression made by Jesus' teaching upon those who heard his sermon? (Compare pp. 62 and 67). Picture the discomfiture of the Pharisees, and the glad approval of the people who felt that the scribes and Pharisees had made religion too difficult, and now were being exposed. It is natural to enjoy the discomfiture or defeat of one who has made life hard for others, especially if the latter includes us! But Jesus never stopped with the apportioning of merit and demerit in controversy. In fact, we may almost say that he was not interested in the controversy—he was too much in ear-

nest about having his hearers learn these things for themselves by putting his teaching in practice. He asked them, or, rather, those who approved his teaching but failed to do it, "Why call me Master, Master, when you do not practice the things that I say?" (Luke 6:46, compare Matthew 7:21–23).

Have the story of the two builders told by a pupil. Have the essential features clear: the folly of mere appearances, the insecurity of the house built on the sand, the wisdom of hard work in getting a proper foundation. Recall the structure of houses in Palestine (p. 100) and show a picture or model of an Oriental house.

Let the teacher make the transition to the parable of the Last Judgment. It is not so much a "parable" as an imaginary picture of the scene, setting forth the divine requirements as the test of real success in life. Make it perfectly clear that God's test is one of actual *practice* of religious principles.

Application.—The lesson carries its own application. All that is needed is to suggest ways in which Christian principles should be put in practice in the lives and social relationships of the pupils. Are they engaged, even indirectly, in any of the works of mercy described in the last parable?

What are the crises, the "storms," which reveal the foundation of one's character?—Sickness; some ignominious public failure (as in examination or the loss of a championship game); unjust accusation of wrongdoing (which sometimes occurs in school and on the playground); a powerful temptation (as to cheat or steal or lie)—all these reveal what sort of stuff a person is made of, whether his character is built on granite or shifting sand.

Activity.—See the Study Topics. Discover some way in which the message of the parable of the Judgment may be put in practice by the class, and then arrange to do it. Can you do anything for those in prison or in the hospitals or almshouses? This is another lesson with a great "social service" application.

Webb's drawing of "The Two Houses" (Union 115*) may be given to the pupils for their notebooks.

CHAPTER XX

A VISIT TO NAZARETH

As we have already pointed out (Chapter XIII), the growth of the opposition to our Lord is to be traced not only because it is an essential part of the narrative, and required for the interpretation of many of his sayings, but also, and chiefly, in order to make reasonable his acceptance of death as the necessary climax of his ministry, and to make that death something more —as it certainly was in Jesus' own mind—than a matter of blind chance or diabolical fate. For, as we shall see, our Lord voluntarily went up to Jerusalem, knowing full well what must inevitably take place there.

In this chapter the tragedy of misunderstanding and opposition is brought into Jesus' old circle of friends and even into the midst of his family. Misunderstanding, misrepresentation, opposition, and rejection overcloud his ministry from now on. The Pharisees were succeeding in their efforts to undermine his influence. The bright days of the early "Galilean springtime"—to use Renan's expressive phrase—were past. The sultry and oppressive heat of summer, with black clouds and lightnings and thunder, had arrived. The significance of this chapter as marking the change thus effected in the popular estimate of Jesus is very great. Of course the change was not complete; hereafter, as heretofore, he is accompanied by enthusiastic multitudes. But the opposition had now grown powerful enough seriously to interfere with his work. And it

was to grow still more powerful, until, indeed, there was nothing for Jesus to do but "set his face toward Jerusalem," and begin the march up that *via dolorosa* which led from Cæsarea Philippi through Galilee and Samaria and the Jordan Valley to Jerusalem and Calvary. "He came unto his own, and his own received him not."

Aim.—The aim, accordingly, is chiefly informational. The pupil should be led to observe the development of the opposition in Jesus' old home village, and even within his family. This will enable him to grasp the significance of the remaining events of his ministry as recorded in the Gospels.

Centers of stress.—The interest and pride of the villagers of Nazareth in the fame of Jesus throughout Galilee. Their desire to have him return, and his own reciprocation of the wish. His custom of reading the lessons in the synagogue. The significance of the choice of the passage from Isaiah 61—either selected by Jesus or the Lesson appointed for the day; at least, it was chosen by him as a text for what he had to say to his hearers. The dramatic assertion, "To-day is this scripture fulfilled . . ."

The sudden reaction of the hearers, due to their inability to imagine one of themselves called to fulfill the promises of God. The interruption of his discourse; his reply; the uncontrolled and fanatical temper of the crowd. Jesus' courage in facing them and going his way.

The aftermath, heard in the calumny of the Pharisees. Its plausibility, in the ears of the ignorant and superstitious. Jesus' complete refutation of the charge. Growing opposition, and the misunderstanding of his own family. The tragic mistakenness of

their good intentions, and its reason—their refusal to believe in him.

Procedure.—Picture graphically the situation: Jesus visiting other cities but not yet coming to Nazareth. How would the people of Nazareth hear about him? (compare pp. 72 and 48). They expected him to visit Nazareth first of all!

Have some one describe the synagogue service (compare pp. 26 and 67). Ask for volunteers to look up the Old Testament passages (Study Topic 2) involved in Jesus' reference to Elijah and Elisha. Recall the situation of Nazareth (Chapter III) as explaining the action of his neighbors on the hilltop. Show a picture of the hill. In the illustration opposite page 24, the shoulder of this hill can be seen mounting up at the righthand side: the photograph was taken facing southeast (and see below, under "Activity").

Let one of the pupils, preferably a boy, tell the story of their threat and of Jesus' defiance and unharmed departure. Ask the class to sum up the results of the visit. Was it a total failure? (He healed "a few sick persons"; Mark 6: 5). Must it not have made clearer to him than ever before the blindness and prejudice of his people? John was in prison and he himself was hated and hounded by the fanatical scribes and Pharisees. Now his own neighbors and friends had turned against him, and his family could do nothing but still further hinder him by their well-meant blundering. And the Pharisees were spreading calumnies about him. Point out how he had to stand alone in carrying out his mission.

Application.—(1) Offense is sometimes inevitable, if a person stands out boldly for God and righteousness. It is even necessary now and then for a man to set

aside the ties of home and family and friendship in doing the will of God. Ordinarily, it is not necessary; but if a choice is inevitable, there is no question which way the example of Jesus points. Friends, and even one's family, should not be allowed to stand in the way of doing what God has plainly showed to be his will.

For example, a boy or girl feels the duty of going to church, but fears the silent ridicule of some friend who thinks "church" means pretending to be perfect or holier than others. Should not that friendship be severed if it stands in the way of duty? Are friendships worth while if they keep us from the best things in life?

(2) The action of the people at Nazareth was an instance of "mob violence." Are you able to recognize similar acts in the world about us to-day? What of lynchings, race riots, political feuds, etc.? But they may be seen even closer at hand: once in a while "mob rule" takes place on the playground. It is just as bad, in principle, as it is on the larger scale which leads to crime and gets into the newspapers. Christian boys and girls must use their influence to discourage such unreasoning and often cruelly unjust actions. They spring from the unhuman, unintelligent craze of "the herd."

Activity.—Cover Topics 2, 4, 5, 6 and 8 in the notebooks. The picture, "Nazareth and the Hill Country" (Wilde 182), already used in Chapter III, shows the town nestled against the hillside, peaceful, calm, idyllic—much as it must have appeared in Jesus' time. Wilde 183 shows the spot where Jesus' life was threatened by his fellow townsmen. Find Nazareth on the wall map, or, better, if you have time, sketch an out-

line map of Palestine on the blackboard (with the wall map rolled up at the time). Locate on it the places already mentioned in the textbook. Then locate Nazareth and describe its situation (Topic 1). Have the pupils locate Nazareth on the outline map in their notebooks or on the relief map in course of construction.

Recall the manual work in Chapter III.

Duffield's hymn, "Stand Up, Stand Up for Jesus," may be sung.

CHAPTER XXI

A MESSAGE FROM JOHN

JOHN, the son of Zacharias, gripped the imagination of his contemporaries and of later generations as few men in history have done. The simple outlines of his career, his sturdy, heroic character, his tragic end, marked him out even in his own times as one of the old prophets—a man like Moses, Elijah, Amos, and one of their sacred line. We have already tried to give the pupil a correct impression of this wonderful religious hero and of his place in the development of Jesus' career.

At this point in the story the introduction of John in prison, his sadly hopeful message to Jesus, Jesus' words about him to the multitude, and the story of the prophet's martyrdom—all this serves a twofold purpose. In the old Greek phrase, it "looks both forward and backward." For we have seen the opposition against Jesus rising, the antagonism and suspicion of the scribes and Pharisees mounting to open hostility and finally bitter hatred, so that they "communed one with another what they might do to him" (p. 96). Though the people still follow Jesus with enthusiasm, it is mainly for the sake of "loves and fishes," obedient to the appeal of the spectacular and sensational, in search of healing and exorcism, and no doubt with a strong admixture of ardent Messianic expectation. In Nazareth, Jesus is flatly rejected and cast out. His own family, not believing in him, take mistaken pity

on him and go down to Capernaum to bring him home. Now comes the half-hopeful, half-despairing message from the prophet in prison. And soon follows the story of his death at the hands of Antipas. Could woes possibly accumulate faster? One crushing disillusionment follows swift on the heels of another. Jesus stood alone amid encircling and ever-deepening gloom. If he had ever entertained hopes for the speedy coming of his Father's kingdom—such hopes as John the Baptist and the apocalyptists and the people all shared—there was now not the least encouragement for such expectation. As we ponder the records of the synoptic Gospels and try to construct in imagination a picture of the actual human situation in which our Lord then stood, the fact stands out before us with increasing certainty. He was alone, fighting single-handed the battle against jealousy, despair, "carnal" hopes—the professional jealousy and envy (Mark 15: 10) of the scribes and Pharisees; the despair and hopelessness of the people generally and their indifference to the message of righteousness, their interest in healing but not in repentance, their notion of the Kingdom as an altogether political and material affair; and, above all, he battled the despair which has overtaken in the end all apocalyptic hopes, the despair which springs from delay succeeding delay, hope deferred again and again till it can be deferred no longer and goes out like a gutted candle. That he fought and won is the whole story of early Christianity and of the New Testament, which from the very beginning proclaims a divine redemption. We can see in the story even more than what theology has called the "act of redemption," we can see Jesus himself in the midst of that act; we can see his mind and motives and

unconquerable will set upon obedience to the whole revealed will of God, in trust, in confidence and indomitable devotion.

The teacher can see this, or should ponder the life of Christ until it becomes clear; but the most vital element in our interpretation of Jesus to the pupil will be missed unless he also sees it and catches a glimpse of the divinely heroic spirit of the Master. There was at the heart of his life something which passed human comprehension—the disciples did not understand it, let alone his outer circle of friends and companions. It passes comprehension still. How was he so certain of the mind and purposes of God? Why was he sure that his death was required for the "remission of sins," the "sins of many"? And how was he so sure of this that he could voluntarily accept death, face it, conquer it, pass through it in obedience to his Father's will? These questions suggest unfathomed and incomprehensible depths in the consciousness of Jesus. They were really there; the story of his life is incoherent and inexplicable without them—a mere succession of accidents, illusions, fortuities. But they pass our comprehension. And unless anyone studying the life of Jesus has become aware of these "depths beyond depths" in his divine personality, he has not begun to know the real Jesus. The church, the first disciples and apostles, found there the tokens of a transcendent, superhuman nature. We need not bring the history of doctrine before our class of boys and girls; but the picture of Jesus is incomplete if this element be left out; his heroism becomes unaccountable—fanaticism, megalomania, supreme self-delusion; and the rise of Christian belief in his Deity an absurd and impossible legend.

The story of John the Baptist is thus intimately woven into the story of Jesus, and is necessary in order to explain the attitude of Jesus himself toward his own future, and the future of his people, and the coming of the kingdom of God. Its significance at this point in our narrative is twofold: (1) it gives the first climax in the development of the opposition, already traced; it brings out the heroism of Jesus, standing alone now in the face of overwhelming disappointments, obedient to the will of God, confident, undismayed; it prepares for the announcement (Chapter XXIV) of Jesus' own inevitable and impending death; and (2) it also gives the foil to the disciples' faith in Jesus, and especially to Peter's tremendous assertion of confidence—"*Thou* art the Christ." This, as we shall see, was of the greatest importance, and marks the origin of Christianity as a new religion of faith in Jesus—the hour of the church's birth.

Aim.—With this situation in mind, the teacher will see at once what should be the aim of this lesson: to lead the pupils (1) to a just, final estimate of the character of the great Baptizer; but, more important (2), to see in the background of the events of this chapter the presence of forces ominous and inimical to the continuance of Jesus' ministry. The kingdom was surely coming (Luke 7 : 22; 11 : 20), but it was coming through violence and struggle (Matthew 11 : 12).

Centers of stress.—John's interest in Jesus, whom he had baptized (Chapter VI)—though Jesus alone, and not John, saw the vision which accompanied his call to become the Messiah. (The account in John 1 : 32 is much later, and contradicts the earlier narratives of the Synoptics.) John's hope that Jesus was the expected Messiah aroused by accounts of his heal-

ings (for the Messiah was expected to work cures and miracles—Isaiah 61 : 1–2, p. 138). The question of John. Jesus' reply—not a round affirmation, for as much was to left to John's faith as in the case of anyone else. The character of the great Baptizer. His death in prison, suffering unjustly, a martyr. The danger in which Jesus himself stood, when God's messenger, the promised Elijah, was rejected and put to death in this manner.

Procedure.—Ask for volunteers to recount from earlier chapters the story of John the Baptist (Chapters V, VI, VIII), and have them continue the story down through the present lesson. Where was John now? Find Macherus on the wall map (see p. 61). It lay, according to G. A. Smith's *Atlas,* about five miles east of the Dead Sea and ten miles north of the mouth of the Arnon. To bring out the significance of Jesus' reply to John's messengers, have Isaiah 61 : 1–2 quoted from memory (it was learned last time); and ask some one to look up Luke 11 : 20—the proof of the nearness of the Kingdom, and the suggestion of Jesus' identity with the Messiah. What was the probable effect of this reply upon John? Discuss this. Was it taken as a cryptic affirmation or a denial of Messiahship? (Probably the former.) Have some one read the paraphrase of Jesus' dramatic words about John (p. 146f). Hasten over the story of Herod's feast, Salome's dancing, etc. But emphasize the tyrannous cruelty and brutality of the deed. What hope was there for a peaceful coming of God's kingdom when such political authorities held sway? From now on Jesus seems to anticipate more definitely the success of the opposition, its violence, and ensuing death for himself and perhaps for his disciples. The teacher

may anticipate somewhat, in describing the situation, by using briefly the material on page 164 of the pupil's textbook. (Do not have the pupils read ahead.)

Application.—(1) Noble and heroic and divinely inspired as was the Baptist, his fate was rejection and death. We live in the same old world in which John and Herod Antipas lived. Men and women are sometimes called to lay down their lives for truth and righteousness—as in the Great War in which many of our soldiers gave their lives. If the call of duty comes, and life itself is to be jeopardized by obedience, what should a person do? Is duty more precious than life? If it is *not,* then life itself is worth very little.

(2) Antipas was a "good sport"—or wanted to be. Are there any situations in which this desire can lead one into trouble? And what do you think, especially, of the person who is willing to be a "good sport" *at the expense of others?* That is what Antipas did, committing an infamous and diabolical act of injustice. Are there any occasions on which we are tempted to be "good fellows" and "make a fine showing" at the expense of others?

Activity.—This lesson is chiefly informational, and the activity may well be limited to the Study Topics.

Where was John imprisoned? (See above under "Procedure.") Locate Tiberias and Macherus on the class relief map and also in the notebooks.

Turn back in the notebooks to Titian's picture of John the Baptist. See that the relief maps given the pupils at the beginning of the course have been properly colored and are ready for framing in dark mats.

CHAPTER XXII

TEACHING BY PARABLES

Much of Jesus' teaching was in parables. Not all of it, as we have seen, was in this form (for example, most of the Sermon on the Mount). But his popular teaching, addressed to the group which gathered about him out of doors, beside the lake or "in the house," was more and more in parables.

This was a common method of Jewish teachers, and of Oriental teachers generally. Jesus' parables are, however, distinct and unique. They do not fall in easily with the traditional parables of Jewish teachers. They are his own, and his personality is clearly revealed in his choice of figures as well as in their manifest purpose and content.

Aim.—The aim of this lesson is to familiarize the pupil with some of Jesus' simplest parables and to enable him to recognize Jesus' purpose in presenting them; and to adopt their teaching in his own religious life. The lesson ought to give a picture of Jesus' activity among the people, as a "day of parables," when he was undisturbed by the interruptions of his opponents and unhindered by the rumors of that growing danger which was soon to interfere seriously with his teaching. The material forms thus a beautiful interlude in the working out of events affecting his public ministry—an interlude which is at the same time a vital part of the narrative, and shows Jesus busily engaged as a teacher.

Centers of stress.—The importance of stories in ancient oral teaching, before books were common, and when most people could not read or write. Jesus' constant use of this method. The setting of the "day of parables." The Parable of the Sower, or, rather, of the Different Kinds of Soil: only part of the seed falls on good ground, takes root and "ripens unto the harvest." Significance of this as a reflection of Jesus' own experience in his ministry.

The Mustard Seed, bringing out the contrast of the tiny beginnings and the wonderful results—distinctly a "parable of the Kingdom."

The Seed Growing Secretly: just so the message of the Kingdom (Jesus' teaching) bears fruit gradually and secretly. "Man looketh on the outward appearance, but God looketh on the heart." We cannot judge from external signs alone the spread of the message and the approach of God's reign. Its final "coming" may thus be "sudden," for its spread has been secret and gradual. This is just as true to-day of God's kingdom as it was in the first century.

The other parables show the response which people ought to make to the gospel, the good news of the Kingdom, for God and righteousness and God's reign are the most important things in the world. The importance of a clear conscience as *one application* of this principle.

Procedure.—Recall some of the parables already found in our study (Chapters XIV and XIX). Ask if the class knows any other parables of Jesus, or fables of Æsop, or other "stories told with a purpose." Discuss this method of teaching, and bring out its values (for example, parables are easily remembered; they present truth simply and clearly and are understood by

everyone). Bring out also the distinctive character of Jesus' parables (p. 150) and his purpose in teaching about the kingdom of God. Ask for an account of the Parable of the Sower and its interpretation. Likewise ask for volunteers in telling the other parables of the chapter and interpreting them. Do they apply to the church and the religious life and Christian missions as we know them to-day?

Dwell especially upon the final pair and their meaning (p. 154). Discuss their application, and suggest applications in addition to those given in the text.

Application.—Jesus was the greatest teacher our race has known. Instead of dazzling men's eyes with wonders and compelling them to believe in him; instead of organizing an army or founding a secret society or school or "sect," he set about the slow and difficult task of educating people in religion, teaching them to love and obey God and prepare for His reign and grow worthy to become citizens of His kingdom. And Jesus still teaches people. Are we learning in this course the things that he would have us learn? Are we learning not only *about* Jesus but also *to do as he taught?*—to be faithful and loyal disciples, to do the will of our Father in heaven, whom Jesus reveals to us?

We must learn, and at the same time we must help to pass on his teaching to those who do not know him. Therefore Christian missions, which our class may share in. Mission schools and colleges are doing their work for Jesus, the Teacher of the nations. Knowledge, and above all the knowledge of God, is a large part of the preparation for God's kingdom.

The more personal applications have been suggested in the textbook (p. 154; and see above under "Procedure").

Activity.—Ask the pupils to choose one of Æsop's fables. Read it, or write it on the board, and then take one of the parables of Jesus and point out similarities and contrasts.

Arrange for some concrete expression of the class' share in the teaching ministry of the church, either at home or abroad. Your own church board or Department of Education will furnish suggestions. In community schools of religious education, there may be some definite and important local work of Christian education in which the class may share. At least, there are boys and girls not taking religious education courses whom members of the class may invite to enroll.

In addition to the notebook work suggested in the Study Topics, give out copies of Hofmann's "Christ Teaching from a Boat" (Brown 808*) for insertion in the notebooks. It is the best picture we know for the purpose, though, of course, Jesus sat and his audience of disciples was probably not quite so exclusively women and children.

CHAPTER XXIII

THE DISCIPLES' FAITH IN JESUS

If there is one thing that modern scientific-historical investigation of the New Testament documents has made clear, it is that early Christianity was no gradual development of the apotheosis of Jesus. To say that the doctrine of the divinity of Christ "arose after two or three generations" of Christian history is to prove oneself either ignorant of the historical data or incapable of their interpretation. Such a hypothesis does away with the very phenomenon which supplies its evidence: the existence of the Christian movement, energetic and expansive and missionary, *immediately* after Jesus' death. Reverence for a departed teacher will not account for that; such reverence alone has never produced a new religion. Honor to a prophet will not—John was a prophet and had many followers, but they did not originate the Christian Church.

A ministry of such brief duration as that of Jesus, scarcely two years in length, and ending as it did in apparent failure, with the political authorities and religious leaders of the nation opposed to him, his few real followers disorganized and scattered—such a career of teaching and healing is insufficient to account for the rise of a religion in which faith in and loyalty to Jesus were cardinal elements. This faith and this loyalty go farther back in early Christianity than the days of the persecutions; farther back than the time of Paul's ministry and letters—for he presupposes them; they antedate the earliest preaching of the gospel

by the apostles, for they welcome into their company those who have been "witnesses from the beginning," and they are ready to go to prison for their faith and loyalty. Men do not willingly die for the sake of revered teachers whom they are only gradually coming to identify in some way (contrary to the plainest precepts of their religion) with the eternal and supreme God. And they existed earlier still, even before the resurrection; for that experience is consistently and wholly interpreted in the terms of a particular belief about Jesus which the disciples already hold, namely, his Messiahship.

This faith of the disciples in Jesus, then, is the principle which gives order and continuity and reasonableness to the phenomena of early Christianity. Here was the beginning of Christianity in history, the origin of the Christian Church. Our religion did not begin as an ethical message alone, the Sermon on the Mount, but as a personal faith which made the ethical message dynamic, gave it absolute authority, and guaranteed its presuppositions (God's reign, His righteousness, etc.). And this faith was Messianic, that is, it was related to the widespread hope in Israel that God was about to set up His kingdom shortly, send His Messiah, hold the Judgment, establish His universal and righteous rule. In the minds of the disciples Jesus was identified with the Messiah of Jewish hopes. But that term, though it was the highest possible category with which the disciples could have predicated Jesus—short of identifying him with the Eternal Himself—was inadequate. We know that Jesus was more than the Jewish Messiah, even when "Messiah" is spiritualized in meaning far beyond anything found in first-century Judaism. He has transcended title after title.

Every one of the terms in which men have tried to set forth the Person and work of Jesus—Messiah, Son of man, Son of God, Sacrifice, Passover, Lamb of God, Logos—so far from making Jesus more intelligible to us than he is without them, needs interpretation to-day. "These are the accounts that men have given of Jesus Christ, and he has been more than they. He has transcended, he has gone through one picture of him and another, one description and another: he has been more, far more, than any of these conceptions, taken by themselves or taken together, have been able to represent. They are inadequate, and there he is, the great fact.[1]

Nevertheless, here was the beginning of the church's faith, later to be elaborated in creeds and hymns, liturgies, in the letters of Paul and the Apocalypse of John, in the sublime spiritual theology of the fourth Gospel. To leave out this lesson, or to ignore in our presentation of the life of Christ the development of the disciples' faith and the definite expression of their loyalty to him, is to leave out the mainspring in the movement of primitive Christianity. What is left is a riddle whose key is lost, a puzzle which can never be solved—for its most important part is missing.

Aim.—The aim of this lesson is, therefore, to present the events of the chapter in accurate and interesting form, to enable the pupil to see the development of the disciples' faith antecedent to Peter's confession and culminating in this event, and to lead the pupil to share this attitude of the disciples toward their Master —that is, *mutatis mutandis,* to hold an attitude which in the days of Jesus could have been expressed in no other way than in the recognition of his Messiahship.

[1] *Foundations,* by Seven Oxford Men, 1913, p. 160, quoting T. R. Glover, *The Death of Christ.*

Centers of stress.—The facts of the situation: the culmination of Antipas' suspicion of Jesus roused by the insidious propaganda of the Pharisees; the resulting interference with Jesus' work and his withdrawal to the north. Jesus and his followers deserted and in danger (compare John 6:66–69). Jesus' heroism and confidence in God. His question of the disciples, in order to test their faith, "Whom say men . . . whom say ye that I am?" Peter's expression of a faith shared by all the Twelve. The contrast between Jesus' surroundings and exile from the Holy Land, and the glory in which the Messiah was expected to come. "Courage of conviction" required on Peter's part. The sense in which Jesus was Messiah, not "in glory" but in exile; that is, the *future* Messiah, who had chosen to live among his people, teach them, and die for them, *before* being "received up in glory" and "coming again with power and great glory." This was an act of self-denial, of supreme love, which no one had ever before expected of the Messiah. This is what Saint Paul and other teachers of the early church saw to be the essential greatness of Jesus (see, for example, Philippians 2:1–11). His first great task was not to hold the Judgment, or work miracles, or restore the dead, or found the Kingdom of God in outward magnificence, but to teach his people the "things pertaining to the Kingdom of God." Jesus the Teacher—the divine example and ideal of the teacher's calling—was at the same time Jesus the Redeemer, Jesus the Messiah. How Jesus transcends the Jewish conception of the Messiah, even that which Peter and the other disciples shared. For, after all, the Jewish Messiah belonged to one race, one country, one epoch in history; but Jesus belongs to all nations, all ages, to the whole wide world.

Procedure.—Begin with a review of the ministry of Jesus up to the present chapter. Emphasize (1) the growing opposition of the scribes, the rising suspicions of the political authorities, the moral inertia and indifference of the people generally; (2) the increasing loyalty and faith of the disciples (suggested even in their first ready response to the invitation to follow Jesus—Chapters VIII and XI). Ask the pupils to relate the stories of their call to discipleship. Discuss what was implied thus at the beginning as to their faith in Jesus. Tell the story of Jesus' withdrawal into the tetrarchy of Philip, and stress the contrast between the outward circumstances of that situation and everything that was expected of the Messiah. Stress the features suggested above. Be careful not to allow discussion to drift off from the central theme of the lesson—it is important to see that it "carries home" to the class with its everlasting wonder and interest.

Application.—(1) The heroic confidence in God which we see in Jesus himself, and the heroic loyalty of the disciples to Jesus in the midst of the most unpromising and disillusioning circumstances, carry their own application. Do situations ever arise in our lives when such faith in God as that of Jesus, such loyalty to Jesus as that of the disciples, are needful? There are hours of discouragement when it seems that God has forgotten us, when goodness and honor are without reward, when there seems no use in trying to do the will of God. But God has not forgotten. He did not forsake Jesus. He never forsakes anyone. For,

". . . behind the dim unknown,
Standeth God within the shadow, keeping watch above
His own."

And as for "goodness and honor"—they ought to be their own "reward," irrespective of any future happiness (since of course one cannot, when discouraged, see the reasonableness of this hope).

(2) There are still people who think Jesus' way not the best. He *must* have been something greater than a Teacher, and achieved something grander than the "instruction of ignorant peasants in Galilee." It is true he was greater, he did more, than this. But it was the slow, patient, toilsome task of the Teacher which was chosen by Jesus himself—in the wilderness, when the various possible methods by which to fulfill his mission were reviewed one by one. And this ministry, un-Messianic and inglorious as it seemed, really manifested the patient love and tenderness of God more than any spectacular appeal to the imagination of men might have done. Does the church—and may we—share this teaching task of the Master?

Activity.—Locate Cæsarea Philippi on the map and define the "region" (tetrarchy of Philip). Find the "foothills" of Mount Hermon. Show the picture of Cæsarea Philippi (present view of site, Wilde 219).

Write the Study Topics in the notebooks. Write on the blackboard and in notebooks a list of some ways in which we express our faith in Jesus: for example, creed, hymns, reverencing his name, following his example, loyalty to his principles and teaching in our conduct. It has been said that to have Jesus' example rise up before one at the crossroads of moral behavior, to have the question, "What would Jesus have me do?" flash across the mind, is more a proof of real faith in him than any outward expression of belief.

CHAPTER XXIV

ALONE WITH THE TWELVE

The hour is now drawing near for which Jesus has been waiting since his baptism, the hour in which his Father should make him known—for he was to be no self-proclaimed Messiah; the revelation must come not by "flesh and blood" but solely "from heaven." But Jesus also sees that the path before him leads through the Dark Valley—"the Son of man must suffer many things, and be put to death, and rise again"—thus uniting his experience with that of the righteous in former ages (of whose sufferings the Psalms and Prophets are full) and in his own times (of whom John the Baptist was the signal example). Yet this was the path which he had chosen long before in the wilderness, in his struggle with Satan; there was no question of faltering or flinching now. He was wholly in his Father's hands: "nevertheless, not my will but thine be done." And when the disciples, through Peter, express their faith in his Messiahship and avow their loyalty to him, they have caught but the half of his secret; he begins at once to assure them in most solemn words of the necessity of his own death, and its nearness—Messiah, and yet about to die! This was a contradiction in ideas, from the Jewish point of view. How could these things be? The problem seemed insoluble.

Six days later, on the mountain, comes the divine confirmation of the disciples' faith and of Jesus' announcement of his own death. "This is my beloved

Son, hear ye him." And with him appear in mystical communion Moses and Elijah, "who spake of his departure which he was about to accomplish at Jerusalem." The problem might be insoluble—for human minds; but the Father's will was clear.

Aim.—The aim of the chapter is to present this sequence of events in such a way that the pupils will see (1) in the disciples' faith a conviction and a loyalty which were both reasonable and natural, and such as they themselves will wish to share; (2) in Jesus' attitude toward his own impending death the highest and holiest heroism, because resting upon utter confidence in God; and (3) in the Vision on the Mount an experience not improbable, disconnected, isolated and meaningless (if not, indeed, artificial and fictitious), but in the highest degree significant, both for the disciples and for Jesus, at that particular time; and therefore a vitally important incident in the life of Jesus.

Centers of stress.—The contrast between everything that people expected of the Messiah (see Chapters V, VI, and VII) and (1) Jesus' exile from Galilee and the danger in which he stood, and (2) the prospect of death upon his return to Galilee—certainly, if he went up to Jerusalem, the very stronghold of his enemies. Peter's rebuke, soon after his confession of faith and loyalty; the reason for this—Peter's conception of the Messiah was that of the people, not of his Master. Why Jesus saw his death to be inevitable: the example of John and the dim foreshadowings of the Old Testament. Jesus' identification of himself with the Great Sufferer in the Old Testament. His acceptance of this fate as part of his mission, as the will of God for him.

The experience on the mountain as the confirmation

both of the disciples' faith and of Jesus' announcement of his passion. Jesus' readiness to face whatever the future required, in trust and obedience to his Father. The disciples' loyalty to him in the midst of his apparent defeat and failure.

Procedure.—This lesson must be carefully handled, in order to bring out fully all the factors mentioned above. Ask one of the pupils to review the preceding lesson, bringing out the distinction between Jesus' Messiahship and the ordinary conception of the Coming One. This alone was a great leap of faith, across the wide gulf between two totally different ideas; but still more difficult was the one next to be required. Ask some one to describe the Messiah according to current expectation (Chapter VI). Had death any place in this conception? (No; for either the Messiah was to be immortal, or else all stress was laid on the glory of his achievement, and his death was never thought of.) How did Jesus arrive at the feeling and conviction of the necessity of his own death? (Answers by recitation; see pp. 164 to 166.) Ask some one to tell the story of the Transfiguration. Make sure its meaning is brought out—for Jesus and for the disciples.

Application.—Religion, or faith in God and obedience to His laws, is not a possession for happy and carefree days only. God sometimes asks us to go through trouble, danger, pain, sorrow, disappointment. But God goes with us through the darkness. See Psalm 23:4. Until one has learned thus to trust God in everything, he has not begun to discover the reality of religious life. We can thus trust God if we will; and such trust is the source of unlimited strength. Boys and girls should be learning to trust their heavenly Father and to realize that He loves and cares for them.

In thus trusting God Jesus was once more practicing what he taught (Chapter XVIII). This was the supreme test of faith, to go on upon the darkening path, confident in God whose will it was for him to walk in it, sure that whatever happened God would watch over him and save him. Even death had no alarms for Jesus. Have we really learned to trust God in this way? Have we taken Jesus' "yoke" and "learned of him"? (p. 130).

Only faith and loyalty like this ever lead us to the Mount of Vision. "Be the noblest man that your present faith, poor and weak and imperfect as it is, can make you be. Live up to your present growth, your present faith. So, and so only, do you take the next straight step forward, as you stand strong where you are now; so only can you think the curtain will be drawn back and there will be revealed to you what lies beyond" (Phillips Brooks).

Activity.—Cover the Study Topics. Raphael's famous "Transfiguration" (Brown 350*) is altogether nonrealistic and full of symbolism; but the pupils should know it. Study it as a great Christian artist's conception of the scene, and look up the significance of the lower half of the picture (Healing the Demoniac Boy: Mark 9: 14–29).

Learn Gilmore's hymn, "He Leadeth Me."

CHAPTER XXV

JOURNEYING TO JERUSALEM

The greatest problem of the life of Jesus is his death, for us as for the first disciples. So different is it from the usual "happy ending" of a teacher's life; so contrary to all our conceptions of the reward of virtue—Jesus, the best man who ever lived, dying the worst death; and so incongruous is it with Jesus' own character, his gentleness, his almost Quaker distaste for violence, and with the claim he made and the hopes he entertained (at least, as other men understood that claim and those hopes—Messiahship, and the kingdom of God), that it is difficult to imagine him dying upon a cross.

We have now traced the parallel developments of (1) the opposition to Jesus, (2) the disciples' loyalty and faith in him in spite of the opposition, and (3) Jesus' own acceptance of the destiny which lay before him. Our reason for discussing the problem of the death of Christ before that event actually takes place is this: we have throughout the book tried to interpret the narrative from the point of view of Jesus himself, even as our documents, the New Testament Gospels, do. Only so, we believe, does the story unfold in all its splendor and significance. And in the mind of Jesus himself, according to the Gospels, his death had been faced and accepted not only as a possibility but as a certainty long before the last week in Jerusalem. As a certainty, it had been accepted at least from the time

of the journey to the region of Cæsarea Philippi and of Peter's famous confession; as a possibility, it had been accepted long before that, from the days of the Baptist's imprisonment; indeed, it was implicit (though Jesus may not have foreseen it thus soon) in the choice which he made in the wilderness, his refusal to proclaim himself Messiah, his choice of the lowly pathway of obedience, patience, humility, waiting upon God (pp. 57–59). In such a world as this, surrounded by people whose aims were set upon vastly lower, selfish, "carnal" ends, the death of Jesus was inevitable from the first. His death was no sudden martyrdom, when his enemies took him unawares and off his guard in Jerusalem; it was the slow, deliberate, voluntary act of one who knew perfectly what he was doing, who knew himself to "have power to lay down his life."

Aim.—The aim of this lesson is to continue the teaching of Chapters XXIII and XXIV and show Jesus actually on his way to Jerusalem to die. The truth of the necessity of his death may be just as hard for your pupils to grasp as it was for the twelve disciples; and may best be learned as Jesus taught it to them, namely, by repetition. The pupils should be led to feel that this decision of the Master to go to Jerusalem and his expectation of opposition and a violent death colors and dominates every incident on the journey—especially those considered in this chapter.

Centers of stress.—Jesus' attitude toward the fate which awaited him (p. 169, and review preceding lessons). How a martyr's death may help on his cause. How Jesus' death—or, rather, his heroic journey to Jerusalem in the face of death—released the forces of Christian missions, and brought Christianity to our forefathers. The disciples' reaction to Jesus' convic-

tion of the result of his journey. This explains their dispute over "the greatest in the kingdom," and the strange request of the sons of Zebedee. Jesus' reply: the spirit which he would have in his disciples, and which he himself possessed as he prepared to "give his life a ransom for many." This sublime spirit of self-denial, self-abnegation, on a vastly higher level than that on which the lawyer lived, who thought of religion as a "contract with God." The application of Jesus' spirit to the situation in which the Samaritan found himself (treat the story from the good Samaritan's own point of view, and stress his magnanimity and courage—two virtues utterly incompatible with selfishness). "The Jews have no dealings with the Samaritans," and the Samaritan might easily have borne a grudge against all Jews. Jesus' purposeful inversion of the question in answering the lawyer: "Whose neighbor am I?"—not, "who is my neighbor?" (Still, the answer to the lawyer's question is here too. Who can find it?) God expects me to be "neighbor" to, and to love, everyone who needs my help.

Procedure.—Review preceding chapters sufficiently to bring out clearly Jesus' expectation of death, at least as the alternative to popular, public acceptance when he reached Jerusalem. Ask the pupils to name any persons of whom they ever heard who expected opposition, hatred, even death, and yet went forward on the path of duty: missionaries, in Africa, China, Japan, the South Seas, etc., and in Europe centuries ago; the apostles; the men who went to war in 1917 and 1918, knowing they might never come home again. Thus death is sometimes a necessary part of one's service; and the prospect of opposition or danger or death

should not deter from duty. So it was with Jesus. Only, his cause was the greatest in the world. What if he had shrunk from danger, pain, and death? Have some one tell the story of the disciples' dispute, and the request of James and John. Discuss what must have been their idea of the reason for Jesus' journey to Jerusalem. In treating Jesus' reply, bring out the tremendous contrast between the spirit and principle which underlay his whole life and the ambition of the Twelve.

Let some one tell the Good Samaritan parable and discuss it and its application. How does it answer the lawyer's question? Expand the treatment of the Samaritan and emphasize his character as suggested above. Ask the class to memorize the lines from Lowell, together with the two which precede it in "The Vision of Sir Launfal":

> "Not what we give, but what we share,
> For the gift without the giver is bare;
> Who gives himself with his alms feeds three,
> Himself, his hungering neighbor, and Me."

Application.—(1) The first application is, obviously, the heroic, unselfish example of Jesus contrasted so clearly in the events of this chapter with the ambition of the disciples, and the mean, casuistic spirit of the scribe. In the presence of such a person as the Master do not the selfish aims of the others seem low, paltry, unworthy? Would it not be a good way to rid ourselves of everything selfish and mean and unworthy to live in his presence, to bring his picture before our minds often during the day, to "remember the Lord Jesus"? There was once a boy who found he could not lie and cheat at school because he remembered the

picture of George Washington which hung on the wall of his room at home. Can we not realize the influence of Jesus in our lives at least as strongly as this?

"O Master, let me walk with thee
In lowly paths of service free;
Tell me thy secret; help me bear
The strain of toil, the fret of care."

(2) The second great application of this lesson is to be found in the parable of the Good Samaritan, as an example of the spirit of Jesus carried out in daily life. Who are *our* neighbors? That is, to whom are we expected to do "good turns"? Are there limits to our practice of this virtue of neighborliness any more than there were for the Samaritan? Name some of your "neighbors"—as Jesus understood the term—in your own school or church, your own town, your own State; in the nation; anywhere in the world.

Activity.—Arrange for the participation of the class in some local "Good Samaritan" work; or else sufficiently emphasize something already begun to make it evident the task is to be done in the spirit of Jesus. But beware of the spasmodic and spectacular demonstration of sympathy or charity. Better that it be little and constant than overwhelming and exhausted at one spurt. And beware of anything like condescension to "the poor" on the part of your pupils—especially if they come from well-to-do homes. Watch out for the effect of such "demonstrations" upon the unfortunate victim as well as for the reaction in the minds of your pupils. Visiting hospitals (if allowed) with flowers and oranges; boxes of gifts (such as the "Junior Auxiliary" prepares) for mission schools and hospitals; offerings (especially if the money is *earned*)

for the relief of various kinds of suffering—all these are worthy ways of service. But "charity visiting" is not for children—or Juniors or adolescents.

Either Plockhorst's picture (Brown 2252) or Siemenroth's (Brown 854*) is suitable for pasting in the notebooks. Show or make a model of an Oriental inn (or *khan*).

Memorize (or sing) the stanza from Washington Gladden's hymn, quoted above.

CHAPTER XXVI

IN JUDÆA

The journey from Galilee to Jerusalem took three or four days at the longest (see Chapter IV). But we do not know Jesus' point of departure—was it in the region of Cæsarea Philippi, where lately we heard reference to the topography? or was it somewhere in lower Galilee (Capernaum: Matthew, Mark)? or even in "the midst of Decapolis," as Mark's arrangement of his material has led some to assume? Nor do we know the course of the journey, whether it lay directly down the Jordan, on either of the two banks, or "beyond" the valley itself on the eastern side of the Jordan basin (at most this is all that "Perea" means—"beyond," "on the other side"). Of a renewed *public ministry,* however, in "Peræa" or "Judæa"—or in Galilee—we have no word. The "Peræan ministry" is a complete misnomer, and arose in the days before Luke's method of arranging his documentary matter was recognized.

But the motive of that journey, the spirit in which it was undertaken, the finality of it in Jesus' mind, are clear enough to us from the Gospels. And these things are of the most vital import—these, rather than the length of the journey or the road followed.

In the preceding lessons we have seen the spirit in which Jesus "stedfastly set his face to go to Jerusalem" (Luke 9:51) and literally led the disciples thither (Mark 10:32). One would not be surprised

to find Jesus completely absorbed in the outcome of his journey. The great figures of tragedy—Hamlet, Lear, Orestes, Œdipus—are overcome with contemplation of the rising tide of woe which finally overwhelms them. And it is true that Jesus was not unaware of the fate which he was about to face (see Mark 14:6, 18, 25, 27, 33; Luke 22:35–38, etc.—realistic touches which cannot be fictitious, and which completely dispose of the theory that Jesus died a sudden and unforeseen death). But on the other hand Jesus, who is a real figure of actual life and no fictitious literary hero, finds the time and possesses the heart to bless little children, heal blind beggars, win over outcast publicans as he passed along on his "March to Death." Such completely self-forgetting sympathy the world has never seen nor imagined in another—so much so that acts of considerateness and charity (like that of John Brown on the scaffold) are taken as illustrative of Jesus' spirit, and, indeed, inspired by him. They are the keys which unlock and interpret his still loftier and more perfect sympathy. He is "the heart's true Deity"; they are only his varied manifestations—

> "They are but broken lights of thee,
> And thou, O Lord, art more than they."

Aim.—In a narrative "informational" lesson like the present, it is not possible to teach one thing only. There are a number of elements necessary for a complete "lesson." First of all comes the narrative itself, the events which supply the "material." But the teacher should see through and beyond all these external events, catching a glimpse of the character and motives of Jesus, who moves in them with a divine, in-

effable grace and charm. Seeing this, the teacher should try to lead the pupils to see it for themselves.

A mere narrative of facts about the "life and times of Jesus" is not enough. The central purpose of this course is to bring boys and girls into the very presence of the Master of Life. The teacher's task is thus a spiritual ministry, in a very real sense. The aim of this lesson requires both discernment and consecration in the leader. For the aim is to interpret Jesus; or, rather, to open the pupil's eyes and let him "behold the king in his beauty."

Centers of stress.—The tragedy of Jesus' rejection. The current of ordinary religious and social life went on, just as if Jesus had never been heard of. That was the tragedy—indifference, unresponsiveness! How the lakeside cities might have been "exalted to heaven," as the centers of Jesus' work, famous throughout all after-time (compare Valley Forge, Gettysburg, etc.—famous spots not "great" by nature or location)! The heart-breaking bitterness of Jesus' disappointment: he had hoped great things for his people, he had expected great things from them; and they were not even interested in his hopes (as soon as they learned that he promised no earthly empire). The sadness of his departure and journey to Jerusalem. In spite of this, his sympathy for Bartimæus, his enthusiasm for the good in Zacchæus. Bartimæus' faith and Zacchæus' repentance contrasted to the disbelief and unrepentance of the people as a whole. The parable of the Talents and its illustration in Zacchæus as a "true son of Abraham." "Privilege" counts for nothing with God, only the use which is made of it; not advantage, but attainment. Zacchæus started on a lower level but rose far higher than his critics with their self-assured

piety and religious privileges. It is the spiritual counterpart to the old fable of the hare and tortoise. What God expects of us—the right use of our "talents."

Procedure.—Where were Jesus and the disciples now? Study the wall map. Which roads led to Jerusalem from Galilee? Locate the cities where Jesus had taught and healed: Capernaum, Chorazin, Bethsaida, Magdala, Nazareth, Nain, Cana, etc. What time of year was it? (See pp. 158 and 34f.; Passover came in the spring.) Why was Jesus leaving Galilee? (To observe the Passover in Jerusalem; and, because his work in Galilee was finished, he could do nothing more there; and to present himself and his message to the whole nation gathered at Jerusalem for the feast.) Discuss the attitude of Jesus to his people—loving them, hoping for their response to his teaching, but rejected by them, and disappointed by their indifference.

Trace a journey from Galilee to Jericho. Ask for the stories of Bartimæus and Zacchæus. Discuss their characters, especially that of the latter. He could not have been a *very* bad man; his fourfold restitution would have been impossible had he been often dishonest!

Let some one tell the parable of the Three Servants (or the Talents) as nearly as possible in the words of Saint Matthew.

Application.—(1) Jesus is our great example. His spirit is the spirit which we should cultivate in our lives. His attitude toward his own suffering, rejection, the coldness and indifference of others, is the attitude we should learn to take toward similar experiences in our lives. If Jesus, in the midst of his journey to Jerusalem to die, his hopes disappointed, his plans

frustrated, his career apparently a total failure, could take so much interest in others, then cannot we forget our petty troubles and disappointments and think of others? Indeed, the best cure for disappointment, or "the blues," we shall find, is just such self-forgetfulness through interest in others and care for their happiness. *Service* is the cure for all self-centered ills. Boys and girls, as well as adults, need this lesson.

(2) It was this divine, unselfish sympathy which led men to worship Christ. No other god whom men had ever adored possessed such balanced strength and tenderness, such humanness of love and courage as he. Either they were too stern, forbidding, capricious, and filled men's hearts with terror, or else they were all too human in the worst sense—they shared men's weaknesses of character, even their vices. But Christ was the perfection of manly strength, both physical and moral, of heroic courage and yet of tenderness, of sympathy, of utter self-denying love. He was the incarnation at once of the power and the gentleness of God. Is it any wonder that "all the world is gone after him"? That the old pagan gods were deserted for Jesus, the Saviour of men, in the early days of Christianity? Do you ever think of Jesus as *your* God, your highest conception of goodness, of strength, of gentleness, of unselfishness, when you worship him? And if you worship him as your God, must you not endeavor by his help to be like him and follow his example?

(3) The application of the parable is obvious. What are our talents—which God has given us to use for Him, and for others? See Study Topic 7.

Activity.—In addition to the map work suggested, which may well be transferred to the notebooks, see that the Study Topics are completed. Topic 1 may be

answered from Chapter IV; Topic 2 either from this chapter or from page 170.

Locate Jericho on the class map. See that the road from Galilee via the Jordan valley and through Jericho to Jerusalem is drawn or painted in.

The present appearance of the site of Jericho may be seen in the two Wilde pictures (209, 210), which with the background in the Good Samaritan picture (Chapter XXV) will illustrate the rocky roadway from the Jordan valley to Jerusalem. Have some one look up the poem by Longfellow (in *Ballads and Other Poems*) on the healing of Bartimæus.

Tissot's "Zacchæus and the Sycamore Tree" (N 72*) may be given the pupils.

CHAPTER XXVII

ENTERING JERUSALEM

The main incident of this chapter, the "triumphal entry," has long formed an incongruous feature of the life of Jesus as usually presented. Its significance has been obscured both through too great emphasis and through not enough. It has been treated as the climax of a long series of public "Messianic claims" on the part of Jesus, made broadcast throughout Palestine and in spite of continuous and repeated failures. It has been treated, on the other hand, as a merely momentary, passing enthusiasm, the demonstration of a crowd of Galilæan Passover pilgrims, fêting their beloved and popular young Prophet—an incident without permanent significance.

In this chapter we have tried to present what seems the most natural meaning of the incident, both in view of Jesus' previous reticence about his Messiahship, in patient waiting for his "hour" to arrive; and in view of the results of this incident, its effect upon the religious authorities and its part in rousing their antagonism to the final pitch.

Aim.—The aim, in using the material in this chapter as a lesson, should be: To enable the pupil to appreciate the dramatic appeal of Jesus' self-revelation and public claim of Messiahship; the bravery of his championship of the rights of the poor and of the holiness of God's house in cleansing the temple; and to realize the final determination of the authorities to crush him. The drama of the life of Jesus approaches its climax

in this chapter. The pupil should not be allowed to fail to appreciate it.

Centers of stress.—The simplicity and yet indirectness of Jesus' plan to present himself to the assembled nation at the Passover. The fulfillment of the prophecy—which was understood to refer to the Messiah. The identification was not to be absolute; it required some faith, some spiritual sympathy with Jesus' aims, some perception of his worthiness for the office in those who saw the "acted symbol" (p. 183). The Pharisees' objection assumed that Jesus could not possibly have meant to be hailed as the Messiah; but he roundly accepted their terms, and replied in effect, "I am what you do not think I dare to claim to be—the Messiah."

In cleansing the temple Jesus might have assumed that the religious leaders of his people, especially the popular Pharisees, would favor his action. But their ingrained suspicion and dislike for him led them to keep silent when the Sadducees and scribes turned against him. Later we see them active in the plot to take his life. The people applauded Jesus; but the people were leaderless, disunited, strangers from all parts of Palestine and the Dispersion, and hence did not form a body of supporters for Jesus. Stress also the suddenness of the plot and the speed with which the authorities felt they must carry it out.

Procedure.—Jesus had never publicly claimed to be the Messiah. From the day of his baptism onward, he had been conscious of his call to be Messiah. After many months the secret was shared with the disciples—who grew to believe in him as more than any rabbi or prophet could be. Even then he cautioned them not to divulge the secret, even though it has been revealed

to Peter by God (p. 159ff.). As he passed through Galilee, he "would not that any man should know it" (Mark 9:30; compare 7:24). But at last the time had come to make his claim public, to lay down his challenge to the nation, "Accept me as the Messiah, the bringer of salvation; or reject me, finally and forever."—This was the purpose which led him to Jerusalem.

How was an ancient city entered? (Through gates in the wall.) How many gates had Jerusalem? (See diagram.) Which one would Jesus be likely to enter, arriving from the east via Jericho and Bethany? Recall the story of General Allenby's entry into Jerusalem in 1918 (you may still be able to find a newspaper cut of the scene) and its favorable contrast for Arab minds to the German Kaiser's entry in state some years previously. Jesus likewise entered the city, not as a conqueror on a horse, but as a pilgrim, and riding the ass described in prophecy—the animal of ordinary travel.

The story may be told from this point by members of the class. The results of the entry and cleansing may be made the subjects of general discussion.

Application.—(1) God never *compels* faith (pp. 56 to 59, 63f.). Always there is the element of choice in it; a person must accept something, some one, "on faith." It requires trust, confidence. Jesus sent the imprisoned prophet John no categorically affirmative answer, but appealed to John's knowledge of the prophecies (p. 145). And it requires sympathy with Jesus' purposes, insight into his character, that deeper understanding and sharing of his motives really and truly to believe *in* him. This was what the nation lacked. They looked for a noisy, spectacular leader,

one who should "come in his own name." But Jesus had long ago refused to be such a leader (Chapter VII). Hence the inability of the people to recognize him as their Messiah, and the stupid jealousy and rage of the spiritually blind religious authorities.

Do we believe in Jesus in the sense of trusting him confidently, sharing his purposes, loving with his love, and hoping with his aspiration? That is at least just as vital an expression of our real faith as it is to say the Apostles' Creed or make any other outward profession of faith. In fact, this is what saying the creed presupposes.

(2) Acts of sacrilege are sometimes committed in churches to-day. Playing games, throwing papers and books about; noisy, rough behavior in God's house even when no service is going on—these are acts of sacrilege just as wrong as those of the traders in the temple. What would Jesus have us do about them?

Activity.—The answer to Study Topic 1 is found in Chapter IV. "Hosanna" (Topic 3) may be looked up in the dictionary. It means praise.

Copy the sketch of Jerusalem (opposite p. 183) in the notebooks and trace the probable route of Jesus across the Kidron valley, through the northeast city gate, and then up through one of the outer gates of the temple (diagram opposite p. 193). The traders would be found in the outer court, that of "the Gentiles," not within the temple area itself (which was surrounded by a terrace).

Show replicas of temple shekel and Roman *denarius*. Recall the modeling work done in Lesson IV, or produce the model of Jerusalem. If it was not made at that time, it may be made now. Excellent models of the Herodian temple, in wood, aluminum or clay,

are to be had; or one may be made by the class without much difficulty—especially if there are any boys who have had, or are now taking, Manual Training.

Plockhorst's "Entry into Jerusalem" (Brown 821) is probably already familiar to the pupils, but may be shown by the teacher and added to the Class Collection. Hofmann's "Casting Out the Money-changers" (Brown 452*) should go into the notebooks.

CHAPTER XXVIII

THE PLOT AGAINST JESUS

The remainder of the narrative moves on swiftly to the climax. The main features of the story are clear enough in all the Gospels. And the details in general may be trusted, for the Passion Narrative must have been perfectly familiar to the earliest Christians and was no doubt one of the first parts of the life of Jesus to be written down. So central was the cross in the apostolic preaching of the gospel.

It will help the teacher in visualizing the situation to make a list of the various *dramatis personæ*, and analyze the part of each in the story of the Passion: for example, the Pharisees, jealous of Jesus' influence with the people; the Sadducees, angry over his interference with their regime at the temple; the scribes, anxious to get rid of a rival interpreter of the Law, a heretic and perverter of the people; the Roman authorities, determined to keep order at whatever cost, especially with the great crowds gathering for the Passover; Pilate, the military governor, responsible to the emperor for the control of a turbulent populace and the regular remittance of the tribute collected through the *publicani* (which any political or religious disturbance would interrupt); the people, gathered from all quarters to observe the feast, and among them many from Galilee who knew Jesus, had heard him, seen his works of healing, some believing but many indifferent; the disciples, persuaded that Jesus was about to accomplish

a miraculous revolution and establish himself on the ancient throne of David; Judas, disheartened, disillusioned, disgusted with himself, nursing malicious and disloyal feelings against his Master; the women, following Jesus from Galilee, trusting him loyally, grateful for his works of mercy, following him devotedly—and among them his own mother, who was now found in the company of those who believed in her Son.

Thus was the stage set and the characters brought on and the motives laid bare which led to the events of the Passion. In a sense, the outcome was inevitable; Jesus could not escape his fate. Yet all the time his destiny lay in his own hands. Like Socrates, who might have left his prison and gone, dishonored, into exile, Jesus might have left Jerusalem and gone "to the Dispersion among the Gentiles." But he would not. He "had power to lay down his life" if he chose; and he was literally choosing to lay it down.

Aim.—The aim is (1) to show Jesus surrounded by his enemies, the priests and scribes, who were plotting to take his life and were now trying to take him "by stratagem," that is, without any outward show of force; and to enable the pupil to see Jesus master of the situation in every respect, keener than his shrewdest opponent, and "master of debate"; then (2) to show how Judas' treachery played into the hands of Jesus' enemies and gave them the advantage they were seeking.

Centers of stress.—The apparent provocation of the wrath of the Sadducees in the cleansing of the temple, which they viewed as an invasion of their rights. Jesus' swift and clever retort. The trickery of the question about tribute, and Jesus' perception of the

ruse. His refusal to give a political answer: for to pronounce the tribute lawful would have seemed to contradict his own first principles, the Kingship and sovereignty of God; to pronounce it unlawful would at once have proclaimed him an agitator against Rome.

The strategic importance for the scribes and priests of the offer of Judas. How it was possible for a disciple and companion of Jesus to stoop to such treachery. The decline of Judas' character, starting from low aims, selfish and mercenary, and never rising above them. The other disciples rose above such schemes as Judas entertained; Judas never did, and in the end he fell beneath them. Judas' action was utterly contemptible; and yet we can understand him. His motives were motives that all men share, unless they consciously master and rise above them.

Procedure.—Review the situation in which Jesus found himself at Jerusalem and describe the attitude of the various parties in the action (by question and answer, with discussion). Imagine the effect of his "triumphal entry," with its immediately following act of cleansing the temple. It must have amazed and stunned the plotters: such courage, such bold daring, such defiance of their power in their very midst! Imagine their contempt and irritation and determination to take him at once by guile or by force, and be rid of him forever.

Having thus built up the scene, have the pupils tell the story of the questions about authority and tribute. Bring out clearly the failure of their scheme, and the sudden appearance of Judas with his offer to betray Jesus. Discuss the problem of Judas' conduct. Make it clear that his motives were not insane nor diabolical; they were human, but selfish and mean and sinful.

Hence Judas won for himself the terrible guilt of his crime, which could never be undone and for which he could never atone, and the disgrace and shame of twenty centuries. He died a suicide, but lives still a byword for the meanest treachery and deception.

Application.—The other disciples held views of the Kingdom and of Jesus' place in it similar to those of Judas. What was the difference between them, which accounts for the difference between Judas' shameful end and their triumphant careers of service as apostles? "Not failure but low aim is crime." Does this principle apply to us? We may not *understand* perfectly what God has in store for us, or what He plans for us to do—our service as members and sharers in His Kingdom—but the test is not one of our knowledge or understanding, but of our attitude, our loyalty. Are we using our opportunities to serve God and glorify Him, spread His kingdom? Or are we looking out solely for our own comfort or happiness or prosperity? Are we giving our lives to Him, or are we seeking only selfish ends? We all stand, some time or other, right where Judas stood. Indeed, the Master himself once stood where this miserable disciple met his choice—Jesus in the wilderness of temptation (Chapter VII). Judas is the example of one who chose to live selfishly, and with his selfish motives "rushed in where angels fear to tread," whose selfishness in the end became a millstone about his neck and dragged him down into the abyss.

Activity.—Continue the model of Jerusalem. Examine a *denarius,* or replica of one (at least a picture of one in the Bible dictionary)—see last chapter.

Arrange a debate between members of the class on such a subject as the character of Judas, or on the

relative guilt of the Pharisees and Sadducees in bringing about Jesus' death (material to be found in Bible dictionaries and encyclopædias, in addition to the Bible). If one subject is used one year, the other may be taken the following year—or the class may choose the subject.

Learn the first stanza of Lowell's "The Crisis."

CHAPTER XXIX

THE LAST DAYS IN JERUSALEM

In this and the two following lessons, the pupil should come into the very presence of the Master. He should observe the course of events as if he were a youth mingling with the crowd in the temple courts, listening to Jesus while he taught; as if he were the imaginary child of the host of the Upper Room; he should stand back in the shadows of the garden, like the young lad mentioned in Mark's Gospel (14:51).

In these lessons we are teaching history, or, rather, the most vital, elemental stuff of which history is made, namely, biography. But we are to do more than teach a succession of events, however important. We are to bring the boys and girls in our class within range of the most potent example, the sublimest, subtlest Influence our world has seen. It is like subjecting some swiftly developing film to a flood of sunlight, bringing out its hidden shades and features. It is, therefore, a task which requires great care.

In accomplishing this object, the narrative must be made as simple, direct, and clear as possible. The story must not be cluttered up with diverting archæological details—as, for example, the size of the money chests at the temple, or the exact kind of "upper room" Jesus occupied and its furniture. The teacher must somehow stand aside and let the pupil absorb all the impressions he can from the narrative itself, from the conduct and attitude of the Master as he faced the

crisis of his life. Let the youth follow Jesus, see for himself, and on his religious mind have stamped forever the image of the Master of Life as he faced and conquered Death. If worship, that is, awe, reverence, adoration, is the primal element in religion, then this is surely the occasion (in a course of religious education) to let worship grow naturally out of reverence for One who spake and lived and died as no other.

Aim.—The aim, accordingly, is to let the pupil see Jesus during his last days in Jerusalem as realistically as if the events were unrolling before his eyes. It is not a didactic moral ("How to die"), or a particular theology of atonement, or merely a biographical-historical record of facts which we are after; on the contrary it is, supremely, an *impression* which will be lifelong, deep, vitalizing, a permanent possession of the soul.

Centers of stress.—Accepting this principle, the centers of stress in the present chapter seem obvious. The early morning visits of Jesus to the temple, where after the service he taught the lingering worshipers. His stern denunciation of the scribes in words bold and prophetic. His sorrow for the people who were rejecting him and his gospel and choosing instead the dreams of visionaries and the hypocritical leadership of the scribes and Pharisees. The general details of the Passover meal, as briefly narrated in the Gospels (or in our text). Jesus' clear view of his course, which was leading him directly to his death. The hesitancy of the disciples to recognize it. The breaking of the bread at supper as a final declaration of his intention, and a sacrament—or seal of the covenant—of their fellowship with him in suffering and death.

Procedure.—Who were the leaders of the opposi-

tion to Jesus? Recall the origin and early development of this antagonism. It would have been natural for Jesus to turn upon them, as he saw their plans about to succeed, and denounce them in bitter words. This he did, but not in anger. Like his "righteous indignation" against the sacrilegious traffic in the temple, he addressed the people in the words, "Beware of the scribes. . . ." It was for their own good not to follow the example of their leaders. "The scribes and Pharisees sit in Moses' seat; whatsoever therefore they tell you to do, do it; but do not after their ways—for they say and do not!" (See Matthew 23:2f.)

After some such introduction as this, ask for the stories of the widow's mite and the weeping over Jerusalem.

The story of the upper room may be introduced by reference to the local observance of the Lord's Supper or Holy Communion; or, failing this, the Arthurian legend of the Holy Grail. Interpret the action of our Lord not from the theological point of view but, rather, from that of Jesus' immediate intention—the impression which he tried to make, and did make, upon the disciples.

At the same time the pupil's own spiritual needs must be remembered—indeed, they should be paramount. Those features in the narrative should be stressed which will give him a similar *impression* to that which the disciples received. The solemnity of Jesus' words, the sense of his greatness, the obligation which they now shared as members of a covenant—all this should definitely be brought out. And it can be done best, no doubt, by the teacher telling the story.

Application.—The applications of such an impression as this lesson has tried to convey are not to be

found in an immediate and appropriate moral, but should touch the heart and be lifelong in their permanence. It is enough if the pupil has this day "had a glimpse of Jesus," has seen something more in him than ever he discerned before.

The application of the last section of the chapter to the spiritual lives of boys and girls who have been confirmed or admitted to the Lord's Supper is quite obvious. Reverence, devotion, the duty of obedience, the sense of fellowship in a sacred covenant, love for the Master, confidence and faith in him and in God, such as the disciples felt in the upper room, these should be true of disciples still who make their communions at the Table of the Lord. It might be worth while to read over the passage of comments on page 199 and put ourselves in the disciples' place. Do we realize Jesus' Kingship—the Kingship of service and self-sacrifice? Do we realize that "we have not chosen him, but he has chosen us"? Do we feel that Jesus knew, and still knows, "perfectly well what he is doing" in laying down his life, in commanding us to lay down our lives "for the brethren," our happiness for the welfare of others? Do we realize that we have "given allegiance to our King"?—that we are "pledged to him for life and death"? All of us, teachers and pupils alike, may well ask ourselves these questions as we approach our Lord's "sacrament of love."

Activity.—In addition to the Study Topics, copies of Leonardo's "Last Supper" (Brown 169*) or Bida's (Wilde 132—where note the vanishing figure of Judas at the right) may be given out for insertion in the notebooks (in connection with Topic 6). Of course the disciples reclined, instead of sitting, at the table, following the ancient custom.

A model *triclinium* with benches may be shown, or easily made, if there is time in the second period.

The photo of Schick's model of the Herodian temple (Wilde 385*) will help to clarify the diagram opposite page 193. An ambitious teacher may even wish to make a simplified copy of this model, either in clay or wood, with the class.

CHAPTER XXX

JESUS IN THE HANDS OF THE PRIESTS

THROUGH all his sufferings, in his weakness and in his strength, Jesus was perfectly human. He was no "dying god," like the deities with whom he has sometimes been compared—Attis, Adonis, Mithras. Nor was he an ideal poetic figure moving majestically and impassively across the pages of a sacred book or through the oracles and invocations of a secret liturgy. He was "a *man* of sorrows and acquainted with grief." His strength, like that of his disciples, was "made perfect in weakness." He is not "a high priest that cannot be touched with a feeling for our infirmities, but one who has been tried in all points just as we are—only, without sin." (See Hebrews 4:15.) And such a God is better than the idealized, dispassionate figures of mythology—untouched by "the feeling of our infirmities." For he commands our weakness to be strong (as he was strong), and our strength to be self-restrained and devoted to a holy end, a worthy purpose, even the sacrificial service of others.

Too often even to-day we conceive deity in the old pagan, Hellenic terms—static, impassive, inactive, statuesquely and grandly ideal, remote from this world of passion and strife, blessed with perennial *ataraxia, apathia.* Nevertheless, it is Jesus in Gethsemane, Jesus in the high priest's court, deserted, mocked, condemned, who is the most real, most comforting, most ennobling vision of God that the majority of us have

ever had. Not for nothing is Hofmann's "Christ in Gethsemane" copied in the windows of thousands of our modern churches.

Aim.—The aim of this lesson is to show Jesus completely the master of himself, obedient to his Father's will, "even unto death"; and therefore master of the situation when the betrayer arrived and he was led into the house of his bitter enemies, to be the victim of their mockery of justice. One who was so completely master of himself deserves our loyalty and imitation—he has the right to command others.

Centers of stress.—The reality of Jesus' agony. He was not a feelingless, mechanical figure. Supernatural knowledge and power did not make him oblivious to pain (we have often met with the objection, and not from children only: "But he was God; how could he suffer?"). Even when he had determined to come to Jerusalem and face whatever the outcome should be, even to die if necessary, he was not without the normal human dislike of suffering and dread of death. This brings him all the nearer to us, makes him more real. Jesus' rebuke of the sleeping disciples—"a masterpiece of rebuke with no sting in it." Stress the dramatic scene in the garden as Judas arrived. Jesus' complete silence before his captors. Peter's denial through "loss of nerve." The injustices of the "trial"—contrary to Jewish judicial procedure. The condemnation of Jesus on account of his Messianic claim and for no other charge. The error of the priests and scribes, not thinking it possible that Jesus could really be the Messiah.

Procedure.—Review the events of Jesus' final week in Jerusalem, thus far. In this connection, write on the blackboard the accompanying chronological outline of Jesus' ministry. Or make a large wall chart, which

Chronology of the Life of Jesus

(I) *Political Events:*

EMPIRE

Augustus, emperor, 30 B. C. to 14 A. D. (Tiberius his colleague, with power over the army and the provinces, c. 12 A. D.)
Tiberius, sole emperor, 14 to 37 A. D.

PALESTINE

Herod the Great, 37 to 4 B. C.
Succeeded by his sons, as tetrarchs:
Archelaus (Judæa), 4 B. C. to 6 A. D.
Antipas (Galilee), 4 B. C. to 39 A. D.
Philip (Iturea, etc.), 4 B. C. to 34 A. D.
Procurators of Judæa and Samaria, following Archelaus, 6 to 41 A. D.
(Among them, Pontius Pilate, 26-36 A. D.)

(II) *Jesus' Ministry.*

5/4 B. C.—Jesus born in Bethlehem.
Early life spent in Nazareth.
27/28 (spring or summer)—baptized and begins his ministry.
Ministry extended from summer 27 to spring 29 (= just short of two years).
(1) Earlier period (summer 27 to fall 28)—public teaching in synagogues and healing.
(2) Later period (fall 28 to spring 29)—"training of the twelve" in retirement. The winter was spent outside Galilee, in the "villages of Cæsarea Philippi." Here took place the Confession of Peter, the Transfiguration, Announcement of the Passion, etc.
There was no "Peræan Ministry": see above.
29/30 A. D. (spring)—Journey to Jerusalem "through Galilee, Samaria, and Peræa," with mission of the twelve disciples to parts of Palestine unvisited by Jesus himself.

(III) *Events of Jesus' Last Week in Jerusalem*

Nisan 9 (Sunday)—Jesus enters Jerusalem on the first day of Passover week.
Nisan 13 (Thursday evening = beginning of the Passover, according to Jewish reckoning; each day began at sundown of the day preceding)—the Supper in the upper room.
(midnight)—Jesus in the garden, taken prisoner, "tried" and condemned.
Nisan 14 (Friday=Passover, early morning)—Jesus led before Pilate, then before Herod, and crucified about 9 A. M. Before sundown his body was laid in the tomb.
Nisan 15 (Saturday)—Sabbath.
Nisan 16 (Sunday)—Jesus appears to the disciples.

may be used year after year. Allow the pupils to copy this in their notebooks. This will enable the pupils to get the events of the final week clearly in mind and in the right order.

Recall the story of the Passover Supper in the upper room, and Jesus' departure with the Eleven after singing a hymn (p. 199). Where was the Mount of Olives? (Diagram opposite page 183, or the copy in the pupil's notebook.) Tell the story of his agony of prayer. Then ask the pupils to recount the narrative of the arrest and "trial," the teacher adding any forgotten details which are needed to bring out the story clearly and distinctly. Find the high priest's house on the diagram. Jesus was probably led by some path along the old south wall of the city, up the steep ascent to the high priest's house, entering by way of a small postern gate. It would have attracted too much attention to open one of the main gates of the city at midnight. Discuss the "trial" of Jesus. Show that the principles of Jewish legal procedure were just and enlightened; but that this was not a trial—as Jesus' silence and his persistent refusal to answer the high priest indicate. It was such an examination as bandits or sworn blood-feudists might conduct over one of their bitterest enemies.

Point out briefly the completeness of their error regarding Jesus (p. 206)—which should, of course, be clear from the preceding chapters of the book.

Application.—(1) Jesus was the victim of mob violence, incited by unscrupulous leaders. Have you ever seen one boy condemned and mistreated by a whole crowd of other boys at the instigation of one or two? Do girls ever accept the judgment of the crowd upon another girl, assuming without investigation that she

is not fit company? Are not such social injustices the most cruel and hard to bear? No honorable boy or girl will be guilty of sharing in them.

(2) Jesus' example of prayer, "Nevertheless, not my will but thine be done," is determinative for us. Recall the lesson in Chapter XVII.

(3) Peter's denial resulted from his overconfidence (p. 197). "Let him that thinketh he standeth take heed lest he fall." We sometimes "deny Jesus" by word or deed. What are some ways in which we "deny that we know him," and that his influence and example is the guiding star of our lives? Let us beware of Peter's overconfidence, which is a form of self-trust; at the same time let us remember Peter's example of repentance. After all, he really loved Jesus, and Jesus loved him; and that is what saved Peter.

Activity.—The model of the Oriental house used in Chapter XI may be used here—or made.

Copy the chronological chart in the note-books; answer Study Topics; insert pictures, and write descriptions to accompany them.

The Mount of Olives and Garden of Gethsemane should be located on the clay model and on drawings in the pupils' notebooks. Wilde's "Garden of Gethsemane" (232) is almost identical with our illustration opposite page 127, though the photograph was taken earlier; note the new buildings and the growth of the olives and cypresses. By all means, Hofmann's "Christ in Gethsemane" (Brown 401*) should go into the notebooks. Note the sleeping disciples in the background. Harrach's "Denial of Peter" (Brown 876*) may also be inserted—though the scene should have been by night, and the temple police (or high priest's "servants") were not Roman soldiers.

CHAPTER XXXI

THE CRUCIFIXION

The death of Jesus was the climax of his life; or, rather, the beginning of its climax, to be completed by the resurrection. The hour of his apparent final defeat was the hour of his greatest triumph. Christianity has always seen in his death a victory; it has worshiped "the Lord reigning upon the tree" and its sign of triumph has been the cross, which means conquest through suffering, victory through defeat.

This view of Christ's death is not only deeply embedded in the earliest strata of primitive Christian tradition; it goes back to Jesus himself, to his attitude toward his own suffering and death, his bearing during his "trial," on the way to Calvary, on the cross. The invincible spirit of Jesus himself transformed the instrument of torture and ignominy into the symbol of moral victory which it has remained ever since.

The same calm and reserve which Jesus maintained in the chambers of the high priest in the midst of his sworn enemies he now preserved before Pilate and Herod. Even on the cross he did not break down; his words from the cross were gentle, his mind fully poised, his spirit at rest in the bosom of his Father. If "never man spake as he spake," truly no man ever died as he died.

Thus the account of Jesus' death completes the impression of his whole life. What men truly are, in the depths of their natures, becomes manifest in crisis,

in danger, in emotional strains, in immediate prospect of death. The hero in life dies a hero still. The coward shrinks and whimpers. The soul filled with a pure and noble charity for others loves on with no thought of self, loves even his foes and persecutors. All noble men and women who have nobly died illustrate and reflect the spirit of Jesus on the cross—as when the dying Stephen prayed, "Lord, lay not this sin to their charge. . . . Lord Jesus, receive my spirit."

The details of Jesus' sufferings, the accurate measure of the depths of his agony, are not the objective in teaching the lesson of the crucifixion. These details, which have received in the past much emphasis in various hymns and devotions both Catholic and Protestant, would have been lost, we feel sure, on Jesus himself. Just as the soldier who fought in the Argonne or at the Marne can scarce be persuaded to tell what he then endured or suffered afterward, so Jesus "for the joy that was set before him endured the cross, despising the shame." "As a woman after child-birth remembers no more her anguish for joy that her child is born," so he, we feel certain, would have us think, rather, of his spirit of endurance, of forgiveness, of compassion, even on the cross, than upon the tormenting pain of the nails, the spear, the crown of thorns, the burning heat, the choking thirst. The lesson is not taught unless there rises within the pupil's heart a sense of the crowning glory of Jesus' Passion, the inexhaustibleness of his power, seen in his moral reserve and self-control, and the ineffable and irresistible attractiveness of his undying love. The promise, "I, if I be lifted up, will draw all men unto me," must prove true of the pupil and must lead him first of all to fall upon his knees.

Aim.—This is the aim, then: to describe the condemnation of Jesus by the military governor, his crucifixion, death and burial, in such a way that the narrative will be clear and vivid in the pupil's mind; and, still more important, so that the impression of Jesus' spirit and attitude in facing and overcoming death may become permanent in the pupil's mind.

Centers of stress.—The reason why the enemies of our Lord had to resort to Pilate. Even had they constituted a court, they held no jurisdiction in a case where the punishment was death. The difference between the charge against him at the secret night session in the high priest's house and the charge preferred against him when he was denounced before the military authority. This twofold charge groundless. Pilate's half-hearted attempt to free Jesus. *His* aim was to keep the people pacified, and avoid riots during the Passover. The fact that our Lord had no trial before either Jewish or Roman authorities. (Learned efforts have been made to prove the contrary, but without much success. Palestine in the first century was anything but a peacefully administered Roman province.)

Jesus crucified ostensibly as an insurrectionist. The shame and torture of crucifixion. The contrast in attitude of the two thieves. Jesus' spirit as revealed in his words from the cross. A dying thief, a kind-hearted soldier, and a pagan centurion; a few disciples, chiefly women, in the distance; a wealthy admirer, of whom we never heard before, Joseph of Arimathæa—these were Jesus' only friends as he hung on the cross, dying. But his soul was at rest in God. "Father, forgive them, for they know not what they do"—"Father, into thy hands I commend my spirit"—these words reveal a spirit which pain could not harass

nor death conquer; a spirit simply, divinely one with God.

Procedure.—The story should be told briefly, either by the teacher or the pupils, with just enough emphasis upon details to make them clear to the class. Recall in outline the events of Chapter XXX. The high priest's house may be located on the map opposite page 183, also the palace of Herod now occupied by the Roman governor when in the city (high on the western hill—compare page 36). Where Antipas made his headquarters while in Jerusalem, we do not know, but it was doubtless on the same side of the city—for Bezetha and the Fore-city, as well as the New City growing up beyond the north wall, were centers of trade and the quarters of the lower classes; the élite probably lived in the southwest corner of the town. The diagram of the city may be sketched on the blackboard, and copied in the notebooks; a dotted line may be drawn to show the course by which Jesus was led from Gethsemane on the western slope of the Mount of Olives first to the high priest's house (4), then to the palace (3), then to Herod's quarters—say just east of (3), then back to the palace, and finally to Calvary, perhaps just north of the city, west of the road to Samaria.

Probably the teacher herself should tell the story of the crucifixion and death of Jesus. Or it may be read, either from the textbook or from the Gospels, for example, Luke 23. The sepulcher with a rolling-stone door may be explained by use of a model; but care must be taken not to lose the final clinch of the lesson through interest in a crude mechanism of wood or plaster. Better if the model (labeled so as to be understood) has already been seen in the school museum or

Class Collection; the teacher may then simply refer to it and pass on.

Application.—If the lesson has been truly taught, the applications though hidden will be as wide as life and as far reaching as each pupil's experience, past and future. All human life is ennobled by such a death as Jesus', even viewed only from the point of view of ethical philosophy, as emphasizing the dignity and capacity of "human nature." But for the Christian it means the central moment of his religion, the supreme climax of the revelation of God through the incarnation—"God was in Christ reconciling the world unto Himself"—and the crisis in which the very "pulse of God was felt." That love, that spirit of mingled courage and confidence and compassion which was in Jesus, is for us the very spirit of God. And its reconciling power is no hypothesis of a speculative theological system but the simplest fact of Christian experience.

The first and greatest application, then, is for the pupil to realize the significance of Jesus' crucifixion *for him* as an individual, to feel the power of Jesus' cross, to lose himself in "wonder, love, and praise."

This major application realized, those minor and secondary which follow it will succeed of their own accord: worship; the ecclesiastical observance of Jesus' Passion (as in Holy Week and especially on Good Friday); the imitation of Jesus' example in facing pain, death, the defeat of his highest aims; the acquirement in our daily life of his calm and holy spirit as seen in his two "words" addressed to the Father.

Activity.—The map work already suggested under "Procedure" should be copied into the notebooks. If it is the proper season, plan a class attendance at some Lenten service. If not, visit some church in your

neighborhood which has a "Calvary" group on the rood beam, or a mural painting or stained-glass window of the crucifixion. Try to let the pupils see how Christian art has striven to express the significance of the Passion. It may be seen in music—for example, in the ancient plain-chant, *Pange lingua gloriosi,* or in Bach's setting of Saint Bernard's hymn, "O Sacred Head Surrounded."

Ciseri's "Ecce Homo" (Brown 90*) is true in detail and noble in feeling, and should go into the pupils' notebooks. Guido Reni's is a classical picture and should at least be shown the class (Wilde 142). Hofmann's "Bearing the Cross" (Wilde 146); Gerome's "Golgotha" (Wilde 153*), depicting the crucified by shadows; Munkacsy's "Christ on Calvary" (Brown 1549), and Hofmann's "Crucifixion" (Brown 1274) should also be viewed by the class.

Learn one of the great hymns of the Passion, for example, John Bowring's "In the Cross of Christ I glory," or Alexander's "There is a Green Hill Far Away," or Saint Bernard's "O Sacred Head Surrounded"—all of which are favorites with many boys and girls.

CHAPTER XXXII

THE RESURRECTION

THERE are many persons who accept the statement of the New Testament and the creeds, "On the third day he rose again," not on the testimony of the historical evidence, nor as a matter of authority or tradition, but out of a sense of *congruity*. Such a person as Jesus could not die. He and death are as incompatible terms as "life" and "death," "light" and "darkness." This was the feeling of the disciples themselves as echoed in the earliest record of the apostolic preaching: "It was impossible that death should hold him" (see Acts 2:24).

This should not lead us to assume that the disciples *expected* Jesus to rise from the grave. No fact of history is better attested than their discouragement and sense of defeat at the death of their Master. They had not, up to the very last, taken seriously his announcement of the fate which awaited him in Jerusalem. Somehow or other, they felt, he must be about to "restore the kingdom to Israel," ascend a throne, and establish by miracle his sovereignty over the nations. The end had come as suddenly as it was unforeseen. Now Jesus was dead, their cause was lost, and there remained nothing for them to do but go home and resume their fishing, sadder but wiser men—if disillusionment be wisdom. "They had expected an earthly kingdom; Jesus' crucifixion was the most terrible blow that kind of an expectation could possibly receive" (p. 216). Then came the great experience of

Easter morn; their faith revived; their conviction deepened to the martyr's pitch; and the belief that Jesus was Messiah, in spite of all contradictions, grew into the faith that Jesus was still Messiah in spite of the greatest contradiction of all, his death. They could not have believed that Jesus was the Messiah *after* the resurrection unless they had believed it *before*—the resurrection came as the confirmation of this cherished belief; but they could not possibly have continued to believe in Jesus' Messiahship *without* the resurrection. Stupendous as the miracle seems, to the mind of our scientific age, it is absolutely required in order to explain the psychological process which lay back of the earliest manifestation of Christianity as a religious movement in the Judasim of the first century. Some kind of an experience of fellowship with Jesus after his death, some sort of continued relationship or contact with him, sufficient to give them the overwhelming persuasion of his continued existence (and existence *as Messiah*) is necessary to account for it.

The teaching of this lesson must not, therefore, be a timid rehearsal of the facts, or even the repetition of the charming Easter story, already familiar to the pupils. It must be the last chapter in the life of *Jesus;* it must carry on to personal conviction the sense of the "congruity" of his resurrection—"such a person as Jesus could not die"—"death hath no power over him"; "he, being risen from the dead, dieth no more; death hath no more dominion over him."

Aim.—The aim then is to present the narrative of the resurrection in its simple grandeur without reference to any "oppositions of science falsely so called"; and to lead the pupil to recognize in it the natural sequel to death for such a one as the Master whose life

he has been studying; to sum up the whole course, and see in Jesus' whole life, ministry, death, and resurrection the work of the Saviour of the world, in following whom is to be found true life and happiness.

Centers of stress.—The complete despair of the disciples after Jesus' crucifixion. The faithful devotion of the women from Galilee. Their perplexity in finding the tomb open. (Jesus' body had not been prepared for burial, with spices and winding sheet, on Friday evening; but only hastily and temporarily placed in Joseph's tomb with the expectation of embalming on Sunday morning—see page 214. This explains why the women came, "early on the first day of the week," that is, on the first week-day morning, like our "early Monday morning," to complete the work and make ready the body for the permanent burial, which was to take place that day.)

The announcement of the resurrection to the women, and the command to tell the other disciples. The experience of the two disciples on the way to Emmaus. The resurrection as the explanation of the change in the disciples, from discouragement and despair to heroic apostleship and missionary ardor. The resulting growth of the church. Jesus our Master to-day as truly as in Galilee of old; our Saviour and our Friend.

Procedure.—What became of the disciples when Jesus was taken captive in the garden (p. 203)? What did Peter do and say, for example? Where were the disciples while Jesus was on the cross? Where were the women (p. 213)? What did they (the women) plan to do (p. 214)? Discuss the way in which the disciples spent the Sabbath following Jesus' death, and ask for a continuation of the story by one of the pupils. Tell the story of Peter and John running to the tomb

(p. 216), and examine the picture (Wilde 538*). Read dramatically the story of the walk to Emmaus—one pupil reading the narrative, another the words of Jesus, and a third the words of Cleopas and his friend. Note that Peter, who set out for "home" (p. 216; see Luke 24: 12), had now seen Jesus (Luke 24: 34). He probably saw him "in the way," like Cleopas and his friend, and, like them, returned at once to Jerusalem.

Treat the rest of the lesson by question and answer, with discussion. The final résumé and application will best be made by the teacher herself. Not a sermon, but a brief, simple talk from the heart will best carry home the convictions which this course has been designed to foster and impress.

Application.—(1) Jesus conquered death not for himself alone but for all who believe in him. What should be our response, of faith, obedience, and discipleship to such a Master? Christians have no need to visit mediums or pin their hopes to the findings of "psychical research." Jesus has risen from the dead, and "brought life and immortality to light through the gospel." It is very questionable if such experiments have any value. We do not know much about the after-life; but such knowledge as we possess we have learned from Jesus. We know enough about it to enable us to do the main thing, namely, live worthily of eternal life, to live "as children of the light," and "walk worthily of our Christian calling."

(2) Wherever the gospel has gone it has brought comfort, hope, and a new spiritual life to men. It has "robbed death of its terrors" for countless millions. It is a glorious message of victory over sin and death. What should we do to help spread the message and sustain the growth of the church?

Activity.—Find Emmaus, and mark it on the class map. Copy some great Easter hymn, perhaps each pupil copying his favorite, into the notebooks, for example, "Welcome, Happy Morning," or "Hail, Festal Day," or "Jesus Christ Is Risen To-day." See that Dr. Dawson's poem, "How He Came" (p. 8), is memorized.

Burnand's picture, already referred to (Wilde 538*), should go into the notebooks. There is no suitable picture of "Easter Morning." Almost all are incorrect in detail, and the angels unconvincing; and the risen Jesus, whom art has never satisfactorily depicted, is not there to inspire. Plockhorst's "On the Way to Emmaus" (Brown 201) is fairly good, but the figure of our Lord is probably better left to the pupil's imagination.

If there is time, or an extra session, the pupils may be asked to make a list of the appearances of Jesus after the resurrection, as recorded in the New Testament.

The model sepulcher has already been described.

O God, who on the mount didst reveal to chosen witnesses thine only-begotten Son wonderfully transfigured, in raiment white and glistering; Mercifully grant that we, being delivered from the disquietude of this world, may be permitted to behold the King in his beauty, who with thee, O Father, and thee, O Holy Ghost, liveth and reigneth, one God, world without end. Amen.